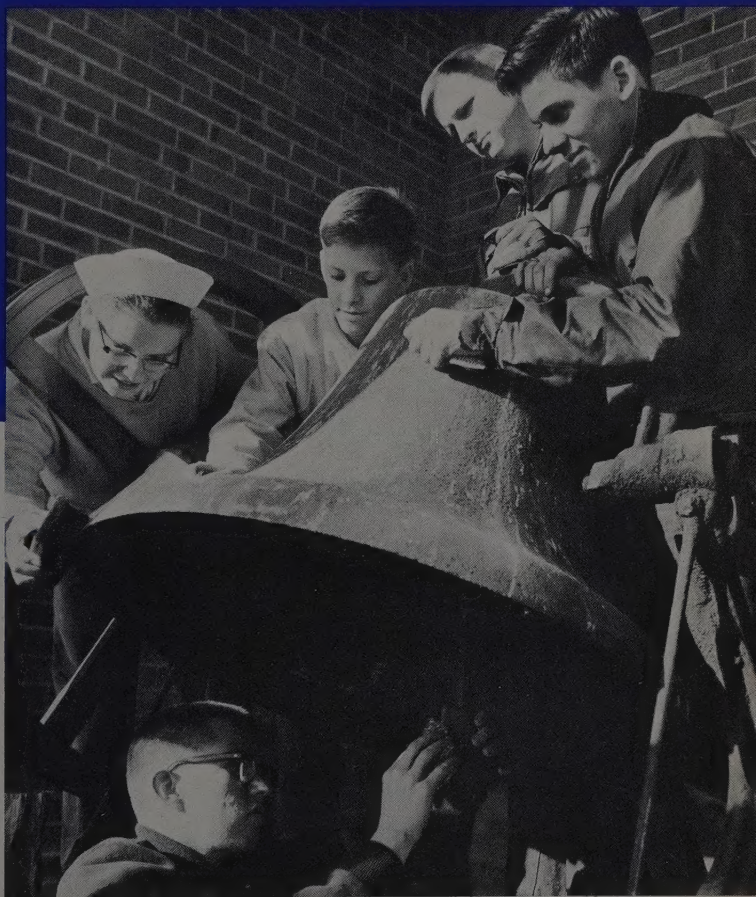


The LUTHERAN



CLEANING UP THE BELL

Acolytes aid Michigan church's move



DOWN THE CORRIDOR

THE MAN approaching me far down the dark corridor of a public building and I were the only two people in sight at this late hour. He looked vaguely familiar: slouching, graying, with middle-aged heaviness in body and gait.

It came as a real surprise to discover that I was walking toward a mirror. I looked different from the image I saw daily while shaving. There I had "distinguished" gray at the temples; by breathing deeply my chest could project beyond my stomach; the face looked little changed from the countless preceding days that I had shaved it.

IT MIGHT BE the same shock if I could see myself in my daily life, hurried and harried just as my associates see me. For when I mirror myself mentally, I see only what I want to see. By special effort my moral profile can be tautened; my idiosyncracies can appear the mark of a strong personality instead of the perversity of unkindness. Comparing myself with those about me, I can accurately observe that I'm not nearly as bad as a lot of people I could name.

Like the poet, we can all earnestly desire the gift of seeing ourselves as others see us. The only mirror we have to do that is the Word that God has given us. As Christians we ought to examine ourselves in that reflection, even if we have to surprise ourselves in doing it.

—EDMUND C. ARNOLD



The LUTHERAN

News Magazine of the United Lutheran Church in America

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COVER PICTURE. When Trinity Church, Ann Arbor, Michigan, dedicated new building on Feb. 1, its 65-year-old bell rang out the summons to worship. Acolytes cleaned and polished bell before it was placed in new church tower. Pastor of Trinity is the Rev. Richard I. Preis.

THE CHURCH IN THE NEWS

Churches urged to speak

Christian churches have a "biblical mandate" to speak fearlessly on controversial social issues as the nation's "conscience," Dr. Edwin T. Dahlberg told the General Board of the National Council of Churches at Hartford. The president of the council, which includes in its membership churches representing more than two-thirds of U.S. Protestants, noted that the "vigorous pronouncements" that Jesus made on issues of his day "sent him to the Cross." He urged church members to debate freely on great issues of public concern to "help shed the light of Christ on the pathway of the nation."

Dr. Dahlberg's words came after board members heard that the council was under the severest attack in its eight-year history because a conference sponsored by one of its departments had supported recognition of Red China. Dr. Edwin Espy, associate general secretary, said the attacks raised the "basic issue" of whether churches should only preach or should also be a working force in political, social and economic life.

Freedom is defended

General Board members voted to "receive" the 5,000-word message to the

churches adopted last November by the Cleveland Conference on World Order. This was described as the normal procedure of the board in disposition of documents that come before it. By its action, the board neither approved nor disapproved the message, but left it for the Department of International Affairs to bring to the attention of member churches for study and comment. One paragraph of the carefully documented message included the controversial recommendation that Red China be given diplomatic recognition as a means of furthering world peace.

Noting the attacks directed against it, the board adopted a statement sharply denying that the council had ever been "soft on communism." The statement affirmed "our opposition to atheistic communism" and added a defense of freedom of expression.

"The issue is the right of the citizen of whatever race or creed, and of any peaceable organizations he chooses to form or join, to discuss freely and to express judgments, without exposure to attacks upon motive or integrity for daring to exercise the right to do so," the board said. "Such a right is especially vital to the church, which owes a duty to lead and to inform . . ."

Hungarians want LWF tie

Bishop Lajos Ordass, first vice president of the Lutheran World Federation, had last June been ousted as head of the Southern Diocese of Hungary's Lutheran Church. Dr. Franklin Clark Fry, LWF president, and Dr. Carl E. Lund-Quist, executive secretary, had deplored the government-inspired dismissal of Bishop Ordass "from ecclesiastical leadership of a diocese that was rightfully his." They pledged "undiminished esteem and admiration" for the Hungarian churchman.

who had sparked the fight for religious freedom in his land.

Last month the two LWF leaders met for the first time with Bishop Ordass' successor, Bishop Zoltan Kaldy. He and Dr. Miklos Palfy, dean of the Budapest Lutheran Seminary, represented their church at a meeting in Vienna. The meeting had been arranged at the request of the Hungarians who said they wished to renew contacts with Lutherans of other countries. Relations between the LWF and the Hungarian Church had been strained following the actions taken against Bishop Ordass and other churchmen who refused to go along with policies of the Communist regime.

Both sides at Vienna expressed the desire for "future normal relations," Dr. Lund-Quist said. He told the Hungarians they could participate in LWF activities "the same as any other member church." The Hungarians said they would welcome both visitors and material aid from the Lutheran churches in Western nations.

Presiding Bishop Lajos Veto of Hungary was unable to attend the meeting because of illness, the Budapest delegates said. Bishop Ordass "no longer travels outside Hungary," a news report added.

Mindszenty may get out

Communist regimes in Eastern Europe sniffed a hope of face-saving agreements with the Roman Catholic Church. Large Roman Catholic populations in Poland, Czechoslovakia, Hungary and other lands had held firmly to their faith, constituted a serious threat to the Red governments. Under the brief regime of Pope John, several changes seemed to hold promise for "peaceful coexistence" between the Communists and the Roman Catholic Church. Improvement in church-state relations in Poland and the Vatican's recent refusal to renew diplomatic recognition for the Polish and Lithuanian "governments-in-exile" showed a practical attitude toward Communist rule, observers held.

Reports from Vienna last month hinted that negotiations were under way to permit Cardinal Josef Mindszenty to leave Hungary. Sentenced to life imprisonment on black market charges ten years ago, Hungary's Roman Catholic primate was released in 1955. During the abortive Hungarian revolution of October, 1956, he sought refuge in the U.S. legation in Budapest, where he has been confined ever since.

VISITORS to India to study Gandhi's methods of non-violence are Dr. and Mrs. Martin Luther King, shown here with Prime Minister Jawaharlal Nehru. Dr. King, who led successful bus fight in Montgomery, Alabama, hopes to enlist all Negroes in U.S. in non-violent drive for equal status.



Because the cardinal claimed political powers as a "prince" of the state, no one would be permitted to succeed him as primate, the Hungarian government was said to have stipulated. Heading Hungarian bishops since the cardinal's confinement has been Archbishop Josef Grosz of Kalocsa. If negotiations proved successful, the reports said Pope John would call Cardinal Mindszenty to Rome, give him charge of a congregation there.

Stepinac is unwilling

Communist officials in Yugoslavia were on the same track as those of Hungary, Belgrade reports indicated. They hoped the Pope would summon Cardinal Stepinac to Rome, thereby paving the way for appointment of a "moderate" primate who would further good relations between church and state.

The Yugoslav cardinal had been sentenced to 16 years' imprisonment in 1946 for alleged wartime collaboration with the Nazis. Since 1951 he has been allowed to live in his native village of Krasic, but has not been permitted to perform any church functions. Major problem has been Cardinal Stepinac's consistent rejection of government proposals that he leave the country.

Kennedy stand attacked

Some Roman Catholics reacted sharply and swiftly to Sen. John F. Kennedy's avowal that "whatever one's religion in private life, for the officeholder nothing takes precedence over his oath to uphold the Constitution and all its parts—including the First Amendment and strict separation of church and state" (see THE LUTHERAN, March 4). The senator, a Roman Catholic who is regarded as a possible presidential candidate in 1960, also said that federal funds could not be used for private or parochial schools and

stated his personal opposition to the naming of a U.S. ambassador to the Vatican.

The senator's statement was "not only unrealistic but dangerous as well," said *Ave Maria*, a national weekly published at the University of Notre Dame, in its March 7 issue. "Such thinking contains a serious flaw. Something does indeed take precedence over the obligation to uphold the Constitution—namely, conscience."

The Rev. Virgil C. Blum of Marquette University told a Roman Catholic convocation at Creighton University in Omaha that "it seems somewhat strange to see a Boston Catholic in the 'strict separation' camp usually occupied exclusively by Protestants and Other Americans United for Separation of Church and State and its adherents." He accused Sen. Kennedy of failing to distinguish between support for parochial schools and "direct support to parents who bear the primary responsibility for educating their children."

Statement called needless

The *Catholic Free Press*, official newspaper of the Worcester (Mass.) Diocese, said it was "preposterous" for a Roman Catholic candidate to feel required to state his views on questions affecting church and state.

"In no place" does the U.S. Constitution "specify that a Catholic must first state his religious principles before he is acceptable for the presidency," the paper declared. "For any Catholic to feel as though a 'complete statement' is necessary is ingratiating and condescending beyond stomaching. We believe Senator Kennedy is above this."

The senator's "forthright" statement will "do much to reassure Protestants who have had honest doubts" about a Ro-



RELIGIOUS STAMP was recently issued by Switzerland (top) to mark 400th anniversary of founding of University of Geneva by reformers John Calvin and Theodore Beza. Finland honored 100th anniversary of Finnish Lutheran Missionary Society with stamp showing areas of world where the society now supports missions.

man Catholic candidate's "possible conflict of interest," said Dr. C. Stanley Lowell, associate director of POAU. "We hope Senator Kennedy's church will not disclaim his disclaimer of clerical control over civil actions but will support loyally the courageous stand he has taken."

Overseas relief questioned

Religious and voluntary organizations in the U.S. had distributed more than \$128 million in government-donated relief supplies overseas during 1958, according to recent government reports. Shipping and distribution costs were paid by the private agencies. Most of the food sent abroad was surplus stock acquired by government price-support operations.

More than half was distributed by Roman Catholic Relief Services, with Italy the largest recipient.

Purpose of the overseas shipments was challenged in Washington last month by Dr. C. E. Carlson, director of the Baptist Joint Committee on Public Affairs. "It comes as a shock to Americans to learn that the 'neediest country' in the world as measured by U.S. donations abroad is not war-torn Korea, but Italy," he said. He pointed out that large amounts of food also went to Spain, Portugal, Chile and other countries which have not been affected by recent wars.

Major portion of government-donated food is not sent to "refugees whom Protestant agencies such as Church World Service have been helping," Dr. Carlson continued, "but those who are in distress in countries where poverty is generated by a combination of reactionary economic systems supported by the Catholic Church and a high birth rate demanded by that church's teaching against birth control." Some church agencies may be using relief supplies "in the furtherance of their sectarian aims," he charged.

Schools slight religion

A narrow interpretation of the principle of separation of church and state is placing an "intolerable handicap" on the "most honest and dedicated of educators," the president of New York University declared last month. Dr. Carroll V. Newsom said slighting of religion in public schools leads to "a lopsided education." To omit religion when studying any people's culture is a fallacy since "no component is more influential in the beliefs and actions of men."

Disregard of religion has already had deep-seated effects in social and political problems, Dr. Newsom said. If the demo-

cratic ideal is to endure, schools must aid in making religious attitudes "part of each modern man's personal philosophy . . . One must never assume that our kind of government will prevail into perpetuity irrespective of the tensions to which it is subjected."

By ignoring religion, schools are not carrying out their "obligation to present and future generations," he said.

Opposition in Chicago

Chicago's Church Federation had last April expressed alarm over increased "secularization" in public school practices and policies. It urged teaching of the "fruits" and "functional aspects" of religion as distinguished from a "sectarian" approach which it agreed "must be left to the churches and homes."

Opposition to the idea crystallized in statements by the Civil Liberties Union, the Parent-Teacher Association and the board of the Chicago Citizens' School Committee. These groups said any teaching of religion would be a "dangerous departure" from the U.S. tradition of separation of church and state. Objectives of the federation's plan could not be achieved without sectarian religious teaching or without developing a "carefully state-engendered religion," they said.

Dr. John W. Harms, executive vice president of the church federation, said the opposition helped clarify the "underlying issue." The groups opposing religious teaching held that "education must be completely secular" and that "any mention or consideration of religion in the public schools" would be out of order, he suggested. "Increasing numbers of educators are seeing clearly that moral and spiritual values cannot be left out of a total educational experience," Dr. Harms added.

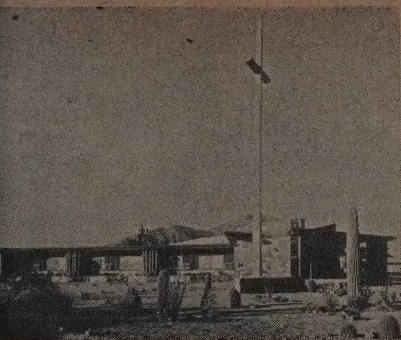
Race bias charge rejected

The mushrooming Philadelphia suburb of Levittown had experienced some racial disturbances when the first Negro family moved into the community of 70,000 in August, 1957. Since then a second Negro family has been accepted and things are peaceful—at least on the surface.

When the first Negroes moved in, Plymouth Congregational Church welcomed them and advertised that its members pledged "to support nonsegregated practices in selling, buying and leasing property." The Negro family attended some services, but did not join the church. About 30 of the congregation's 150 members walked out and new members have since proved hard to get. "We did not prosper financially after our stand on integration and the Board of Missions was not willing to shoulder the burden," said Dr. Fred Manthey, Jr., the church's pastor.

Last month Dr. Manthey resigned, blaming the Congregational Christian Home Mission Board for using "indirect pressure" to force him out. "There was no extra financial support and no extra sympathy" for the congregation's "trouble over integration," he charged.

The local congregation under Congregational polity has full control over calling or dismissing a minister, rejoined Dr. Truman B. Douglass, executive vice president of the Home Mission Board. "Months before the racial disturbances in the community, leaders of the church voiced dissatisfaction with the pastoral services," he said. The board had made a \$10,000 grant and a \$55,000 loan to the congregation for its building and "not one penny" has been repaid, board officials said. Annual grants of \$5,800 are given to the congregation and "its stand on the racial issue is approved," they said.



WINNING DESIGNS at church architecture conference in Los Angeles last month included religious education units at Valley Presbyterian Church, Scottsdale, Arizona (top); and at Christ Methodist Church, Memphis, Tennessee (center). Church of the Transfiguration, Eugene, Ore. (bottom photo), was named one of three best church buildings seating less than 250.

March 11, 1959

Ministers disavow racist

President of the Statesville, North Carolina, Ministerial Association was the Rev. James P. Dees of Trinity Episcopal Church. An outspoken advocate of segregation, Mr. Dees was recently chosen president of North Carolina Defenders of States' Rights, an organization whose aim is to preserve racial segregation.

Members of the ministers' group adopted by a 16-2 vote a resolution stating that the views of Mr. Dees and the "Defenders" did not "reflect the thinking of the members of the Statesville Ministerial Association relative to human relationships and the oneness in Christ that should characterize us as ministers of the Gospel."

Mr. Dees promptly offered his resignation as president of the clergy group. When it was rejected, he resigned as a member of the association.

And so forth

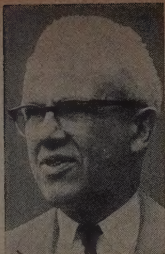
Members of the Walther League, youth organization of the Lutheran Church—Missouri Synod, favored a change in the name of their organization 2-to-1 in a mail vote. Preferable new name is "Luther League."

The Finnish Missionary Society, agency for overseas work of the Lutheran Church of Finland, observed its 100th anniversary early this year. The society has 112 missionaries serving in Jerusalem, Formosa, Tanganyika and South West Africa (see photo on page 7).

A Norwegian Lutheran pastor who was a pioneer settler in Greenland in 1721 has been honored by a Greenland postage stamp commemorating the 200th anniversary of his death in 1758. Pastor Hans Egede established the first permanent settlement on the big island, became its bishop.

WASHINGTON

By ROBERT VAN DEUSEN



DURABLE DULLES

THE MOST discussed question in Washington in the past few weeks has been whether John Foster Dulles will pull through his treatment for cancer in good enough shape to guide the crucial discussions with Russia over Berlin.

When it was announced that the malignancy had spread, almost everyone assumed that Dulles was finished. At his age, any ordinary man would have "bowed to the inevitable" and retired from public life to put his personal affairs in order.

But not John Foster Dulles. His dogged sense of destiny refused to accept defeat. In physical pain and facing the stark fact that his days were numbered, he still insisted on shouldering the burden of world problems.

President Eisenhower backed him to the hilt. He told a lively press conference: "There is nothing in this disease that is going to touch his heart and his head . . . I know of no man that has equaled his wisdom and his knowledge . . . As long as Secretary Dulles believes that he is in shape to carry on, he is exactly the person I want."

As his first week in the hospital ended, there were no signs that Dulles doubted his ability to stay in the game. He kept in touch with his aides at the State Department both personally and by telephone. Visits from Acting Secretary

Christian Herter, Vice President Nixon, and President Eisenhower kept him abreast of day-to-day developments in Europe over the German problem.

Differing opinions

NOT EVERYONE agreed with the President that Dulles should retain the post of Secretary of State. Senator Stuart Symington, one of a cluster of presidential hopefuls, said publicly that Secretary Dulles ought to resign in order to make way for a man of full physical vigor. Senator Hubert Humphrey, another aspirant to the White House, agreed.

Senator John Kennedy, on the other hand, said it would be unfair to ask Dulles to quit now. Senator Mike Mansfield, assistant Democratic floor leader, who had been sharply critical of Dulles' policies, said that he regards Dulles as almost indispensable at this crucial time.

Senator Richard Neuberger, who was treated for cancer last year, said that the decision in Dulles' case should be left to the President after consultation with the doctors. Senator Carl Curtis of Nebraska summed it up by saying: "People should let Dulles alone and let him get well."

SENTIMENT in western Europe was divided. Some leaders were uneasy over the pending negotiations with the Kremlin, feeling that they called for the most vigorous leadership and imaginative planning. Others felt that Dulles, having become a symbol of the free world, would carry more weight even in his weakened condition than a new and untried leader.

Many observers saw in Dulles' illness an ironic boon to the West, if the Secretary of State proves able to carry on. Popular sympathy and admiration for his courage, both in this country and in Europe, might give added strength to his leadership and line up strong support for the West's position in Germany.

Congregation in Space Age

A CHURCH WAS BUILT FOR PEOPLE TRYING TO GO TO THE MOON

By G. ELSON RUFF

PASTOR AND MRS. GEORGE HART went to call on the Hellebrand family on the evening of Jan. 31, 1957. This is a pleasant, friendly family—much interested in St. Mark's Church—and the Harts enjoy visiting their home.

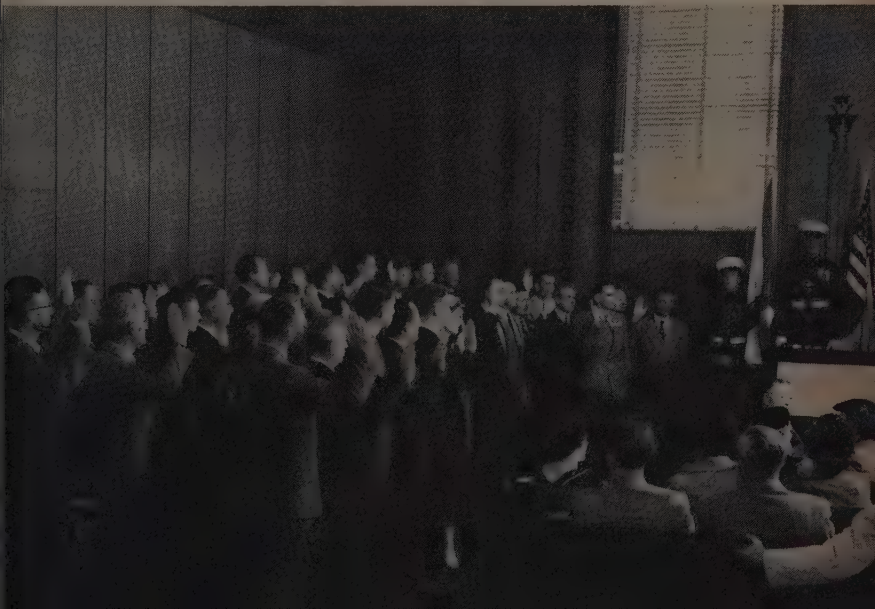
But that evening was odd. Mr. Hellebrand paced around the living-room restlessly. "What's the matter, Emil?" the pastor inquired, but got no explanation.

It was nine o'clock in Huntsville, Alabama (on Central Standard Time).

Mr. Hellebrand asked his daughter to turn on the radio. In a few minutes from Cape Canaveral came the report which swiftly circled the earth: the United States had lifted its first satellite, the Explorer I, into space.

That explained the tension in the living-room. Mr. Hellebrand was one of the men chiefly responsible for the structural design of the rocket. Scientists at Redstone Arsenal near Huntsville had given themselves 90 days to put together

German rocket scientists became American citizens at Huntsville, Alabama



the Jupiter C which fired the Explorer into orbit. That's how long Dr. Wernher von Braun promised it would take. Four days short of the deadline they succeeded.

ANYONE COMING to St. Mark's will see some of these scientists in church any Sunday morning. A majority of men of the congregation, and some of the women, spend their weekdays at Redstone Arsenal, the U.S. Army's center for rocket research and development.

In St. Mark's they have been knit together into a sturdy Christian family. The unusual thing about this is that they come from all over the United States and a dozen other countries. A fourth of the members are of German birth—American citizens now.

These Germans aren't interested in war. They've seen too much of that. They create missiles for the army because the army supplies money they need for their research. That's what they're really interested in. They explained it to me in one sentence: "Dr. von Braun wants to go to the moon."

Maybe he won't go himself. But he is an architect of the space flight of the future, and has kept his mind on this one idea since he was 18, in 1930, when he joined a group which called itself the German Society for Space Travel.

THE GERMANS gave these young men money for research when it seemed likely that their dreams might have military value. Dr. von Braun rounded up young scientists and engineers who could help him. They've been working together 20 years. "We're no better than American scientists," one of them told me. "But we're a team." When one has a problem outside his own specialized field—in thermodynamics, for instance, he calls up Gerhard Heller, who knows

immediately what his old comrade is puzzled about.

At Pennemuende in the Baltic Sea the scientists put together a rocket with a horrible name, *Vergeltungswaffe Zwei*—"Revenge Weapon II"—the V-2, which rained on London in the last days of the war. But Pennemuende was already being destroyed by Allied bombs. The scientists scattered as Hitler's Reich came tumbling down. Americans and Russians began a vigorous competition to get their hands on these scientists.



DR. GEORGE F. HART

Put an intercontinental mission in orb

THE AMERICANS WON. Dr. von Braun and his key men hurried to put themselves and their equipment where the Americans could get them. In September, 1945, the first of them were flown to Fort Bliss, near El Paso, Texas, to go on with their V-2 experiments. They were free men, brought to the U.S. on one-year contracts, but kept under close guard at first as wards of the army. Eventually 117 of the German rock-



GERHARD HELLER . . . EMIL HELLEBRAND . . . MARTIN SCHILLING
Some of the top scientific men of the world

men came to Texas. After the first year they signed five-year contracts, and in 1947 the army arranged to bring over their wives, children, parents—300 in all.

Oddly, perhaps, the army's master sergeant in charge of their security at Fort Bliss, Gilbert Appler, has gone with them to Huntsville, and is a fellow-member at St. Mark's. It was in 1950 that the army decided to move its rocket experiments to Redstone Arsenal—now a big place, 10 by 12 miles, where 19,972 people were at work last month.

ARRIVAL OF the Germans at Huntsville alerted Dr. Charles Linn—then the ULC's Georgia-Alabama Synod president—to move in with a mission developer. And early in 1951 came George Hart, who next spring rounds out 25 years as a home mission pastor. He has established congregations and built churches in three Southern states. Sometimes he thinks it's time for him to move, now that St. Mark's has 539 members, and start over again somewhere from the beginning. He's a mission man.

And he was the right man for Huntsville. From the beginning it was agreed that the congregation (formally organized Oct. 31, 1951) would be English-speaking. Would these German scientists and engineers be attracted to an American-style congregation? Some had been faithful church-goers in their homeland, and had attended services in El Paso. But many had not. And they had typical German consciousness of rank. A man who had no Ph.D. would never dream of getting into an automobile before the *Herr Doktor*, it was said in the early days.

But Pastor Hart (he's now a *Herr Doktor* himself) began calling the Germans by their first names. Within the congregation they were to be all alike. They came to church dinners—something so foreign to them that they hadn't the faintest idea what to expect. Mrs. Hellebrand, who is now on the St. Mark's church council, wrote home to her father about church life in America and he replied that "it seems like you're eating all the time."

IT WAS CONFIRMATION of their children which drew many of these Germans to St. Mark's. Back home the youngsters would have learned the *Catechism* in school, and would have been confirmed almost automatically. But in America there had to be a church to teach the *Catechism*, and the Germans wanted their children instructed and confirmed even if they weren't eager to come to church themselves.

One of the most active in persuading his fellow-scientists to come to St. Mark's was Dr. John Tschinkel, whose children were in the first confirmation class. A week before the service he called Pastor Hart in some agitation and said, "I failed to tell you, Pastor. I'm a Catholic." So he became a Lutheran too, and a member of St. Mark's council.

When St. Mark's was organized in 1951, 66 of the 72 confirmed members were German scientists and their wives. Forty-one of the German families eventually joined, and thirty-five more families are "nominal," attending occasionally, contributing, and sending their children for confirmation. Dr. von Braun, who is at the Pentagon or lecturing to fellow-scientists in Chicago or elsewhere about as often as he is in Huntsville, attended the Christmas Eve service at St. Mark's in 1958. He is "nominally" an Episcopalian and occasionally attends Huntsville's Church of the Nativity, where his children are enrolled in Sunday school.

A FEW of the Germans have died. Dr. Hermann Oberth, the oldest man in the group, went back to Germany when his time for retirement came. He had not built up enough social security in America to finance him in his old age. He was the man who had kindled the imagination of the young von Braun regarding



DR. HART, DR. SCHILLING, and St. Mark's first church, a converted funeral chapel

space flight in the early days, and had worked with him through the years that followed.

A few of the Germans left the "team" and went into American industry—at much higher salaries. Dr. Tschinkel went to Olin Mathieson. One of the most brilliant of the scientists, Dr. Martin Schilling, who had been the St. Mark's treasurer from the beginning, went recently to Raytheon Company in Boston, at triple the salary the army paid (highest army salary for the scientists is Dr. von Braun's \$16,000 a year).

It wasn't the money, though, which lured Dr. Schilling from the team. His specialty was the anti-missile missiles, the Nikes, and he got impatient because the government hasn't yet made up its mind about investing in them. (Drew Pearson tried to interview Dr. Hart to get the inside story on why Dr. Schilling left the Arsenal, but the pastor wasn't talking.)



NEW ST. MARK'S CHURCH, *dedicated in 1957*

SOME OF THE Germans want to return to their homeland when their working days are done. Wilhelm Angele, of the St. Mark's council, told me that. But his daughter who speaks English with a Southern accent didn't agree. Arnold Stein, who built a magnificent home in Huntsville—a good bit of it with his own hands—has a daughter who married a Missouri Lutheran from Rhode Island, Carl Reiger (now a member of St. Mark's), and they have a child who will be brought up speaking with Southern accent.

St. Mark's is now all American. A naturalization court was moved to Huntsville for a big day, April 14, 1955, when 102 of the Germans were given American citizenship. Some had qualified for citizenship a year earlier. To begin the process, when they were still in El Paso, they had to go across the Rio Grande into Mexico and come in as immigrants. They came to the United States in trolley cars (from Ciudad Juarez to El Paso) they solemnly certified.

And on the night of the naturalization some of the women gave their husbands aprons. There would be a changed situation in the kitchen, they warned, now that they are Americans.

AS REDSTONE ARSENAL expanded, industries moved into Huntsville, including companies which contract with the gov-

CONFIRMANDS IN 1955
All of German parentage



ernment for missile making (Chrysler, which has 1,000 employes in Huntsville, General Electric, Philco, North American Aviation, Thiokol, Rohm and Haas). Huntsville population zoomed from 16,437 in 1950 to about 68,000 now. Thirty motels have been built in the area in two years, and the city's best hotel, the Russel Erskine, is usually crowded with visiting military brass, industrialists, engineers.

That's why the people who came from Germany are now only a quarter of St. Mark's congregation. Lutherans from 47 states are enrolled (there's no one from New Mexico or Alaska). And the Missile School which the army conducts at Redstone has 2,253 students at present. Some are brought from the North Atlantic Treaty Organization nations of Europe, usually for 15 months.

There were until recently 50 Norwegian families. Now there is a large group from the Netherlands, and St. Mark's opens its social rooms to these people



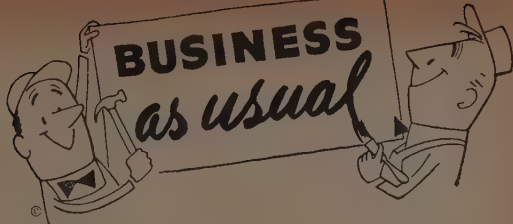
Scandinavian women, wives of students at missile school, get together at St. Mark's

for a singfeast and social evening every Tuesday. Many Europeans attend St. Mark's regularly while in Huntsville.

St. Mark's is not really like any other congregation anywhere, located at a crossroads of the world, on the doorstep of the space age, but preaching an ancient gospel faithfully, and nurturing souls destined for eternity.

DR. WERNHER VON BRAUN GETS AMERICAN CITIZENSHIP PAPER *Next destination, the moon*





Sunday Is in Danger

In many states merchants fight to keep stores open seven days a week. Churchmen want "day of rest" principle upheld

By ROBERT E. HULDSCHINER

IN LAST week's LUTHERAN I reported numerous facts about attacks being made on the Sunday laws in some of the states. This concluding article contains further findings and an analysis of the attitude of church people to the problem.

IN COLORADO, Sunday closings have become a fighting question. The Denver council of churches circulated a letter among pastors asking for increased vigilance in the face of a trend toward retail openings. Leaflets alerting the public to the danger were distributed in co-operation with labor unions.

New Mexico expected the issue to come to the fore as a recently organized state council of churches gained ground. The council's voice was heard in February as it spoke out against a bill permitting Sunday sales of liquor. The bill was tabled indefinitely.

California is described as "wide open" although some auto agencies advertise Sunday closings.

Local efforts in Oregon are pointing toward a growing trend of voluntary observance. Where more forceful persuasion was needed, it was supplied. A group of Linn County ministers in Leb-

anon picketed a market on Sunday and handed free milk and bread to prospective shoppers.

In neighboring Washington, the Tacoma city council repealed an unenforced law barring Sunday sales, but a state law prohibits the sale of liquor.

SOUTH OF THE Mason-Dixon Line, the issue was coming into focus in Maryland where the "Two Guys from Harrison" of Pennsylvania fame started an uproar with a newly opened branch store outside Baltimore.

Twelve persons were fined (\$5 each) for violating the state law against general merchandising on Sunday but matters didn't change. A Baltimore Sunday observance campaign appealed to the people to refrain from Sunday shopping.

Hagerstown reported that "observations show that many individuals work on Sunday in occupations generally prohibited by law."

Washington, D. C., might become the "Baghdad of the Potomac" if Sunday laws are not enacted, Senator Mike Monroney of Oklahoma, prominent layman in the Protestant Episcopal Church, warned last December.

Protestant and Roman Catholic churches were pressing for congressional action. A House bill introduced last year by Rep. Joseph P. O'Hara of Minnesota would have banned retail selling of all nonessential items.

In West Virginia, a "blue law" for the city of Clarksburg ran into stiff opposition from Seventh-Day Adventists.

Virginia reported "no particular agitation" to enact closing laws.

ALL WAS QUIET in North Carolina, but in South Carolina, the *Greenville News* challenged editorially the state's ancient blue laws that apply to gas stations, places of amusement, and sports in cities of less than 100,000 population.

The complex nature of the South Carolina law becomes apparent in the provision that exempts swimming pools from the closing law but fines lifeguards \$1 if they work at those pools on Sunday.

Tennessee had a lawsuit dealing with the effectiveness of Sunday laws when grocers asked that a competitor who had refused to go along with a decision of the Nashville grocers association to close be ordered to stop Sunday selling.

The first decision went against the offending grocer, but a subsequent request in a similar case was denied by a chancery court, and the denial was upheld by the state supreme court.

Mississippi reported "fairly good" enforcement, and the Atlanta, Georgia, correspondent wrote: "The Atlanta area is in the 'Bible Belt' where Baptists, Methodists and Southern Presbyterians are strong. This is a church-going community, hence stores open on Sunday are not regarded favorably."

Word from Texas was that "the law is on the state books but generally ignored." Some areas were reported as "wide open" although the sale of beer

and liquor had been brought under control. The situation in Louisiana was described as similar.

Florida reported that state and city laws were being partly enforced, with most stores closed.

THIS SUMMARY is spotty. Because laws and regulations and their enforcement vary from county to county, from township to township, a completely accurate picture cannot be drawn.

Apart from the wide variety of state and local laws and their degree of enforcement, the survey by THE LUTHERAN revealed vastly differing interpretations of the meaning of Sunday laws.

Some informants understood the enforcement of Sunday laws to mean suppression of all activities including movies, theaters and ball games. Others were satisfied if stores stayed open but no liquor was served in taverns. A Georgia minister and his congregation asked the Pentagon to discontinue "moon shots" on Sunday as violating the Sabbath. (The Pentagon replied that the Lord would not frown on Sunday rockets because "what we are doing to secure the blessing of our way of life is necessary.")

The wording of obsolete state law contributes to the confusion. South Carolina bans such public sports as "bear baiting, bull-baiting, interludes, common plays, or other games."

Pennsylvania exempts "the dressing of victuals in private families, bake houses, lodging houses, inns and other houses of entertainment for the use of sojourner, travelers or strangers."

A grand jury in Montgomery County, Maryland, concluded after an investigation of the state's Sunday laws that they were "archaic, practically unenforceable and do not serve the best interest of the people."



The cash register versus the Sabbath

THE SAME conclusion can be drawn from most state laws. The fact that the U.S. Supreme Court has upheld the right of the states to enact and enforce Sunday laws as they see fit does not alter the basic problem that laws made for people in the horse-and-buggy days may not apply to the 20th century.

And the problem, as it presents itself in current controversies reported to THE LUTHERAN, is closely connected with such recent developments as increased mobility, establishment of shopping centers outside city limits, and mushrooming of chain stores which, backed by large capital, derive their profits from volume selling to transients rather than from the slow build-up of a steady clientele in one fixed location.

IN ALL instances treated by newspapers last year, the issue was not how to enforce airtight Sunday laws but how to prevent out-of-town chain stores from moving in and raising competition to such a high pitch that local merchants would be forced to keep their stores open seven days a week to stay alive.

This is a very real problem that can be spelled out in dollars and cents but it has moral and spiritual implications for the people involved. And it certainly has to be solved by a law written in today's language for today's people.

New Jersey has recognized that fact. It specifically mentions the items that should not be sold on Sunday, the ones

bargain hunters are most likely to pick up at a discount in a highway store, such as clothing and wearing apparel, building materials, furniture and furnishings, and appliances. (Automobiles are covered by a 1957 law.)

New Jersey also raises fines to a level where they hurt—\$25 to \$200, and, for repeated violations, up to six months in jail. Those are stiff penalties if compared to the \$4 fine in Pennsylvania or the \$10 fine in Tennessee.

But penalties, even stiffer ones, are not the answer. Sunday laws will continue to be circumvented where businessmen and public are not equally interested in observing them.

BECAUSE of the increasing number of stores trying to stay open on Sunday, the interest is growing. The Rev. Melvin M. Forney, executive secretary of the Lord's Day Alliance, confirmed this fact early this year. He said his organization, devoted to strict observance of Sunday rest, is gaining increasing support.

Unions have been asking in many states for stricter legislation to free their members from Sunday work. The National Retail Merchants Association went on record last January as favoring a ban on Sunday openings.

"We believe that all stores should be closed on Sunday except those engaged in selling articles absolutely necessary to the health and welfare of the community," the association, which represents 10,400 department, specialty and chain stores, declared.

FIGHTING on the other side of the fence are spokesmen for the Jewish faith and Seventh-Day Adventists for religious reasons, and the Civil Liberty Union for reasons of legal principle.

A 1957 pamphlet issued by the American Jewish Congress summed up most

objections to the law. It charged that "religious statutes" were violating the principle of separation of church and state and as discriminating against "seventh-day observers." It said similar laws "unconstitutionally abridge the religious liberties of those observing Saturday as their day of rest."

Legally, the Supreme Court has taken care of the objections by ruling that restricting business on a certain day of the week is within the power of the states. The moral issue cannot be disposed of with equal ease.

THIS IS WHY some Protestant church groups have observed a cautious attitude on the whole matter. They, said the Rev. Mr. Forney of the Lord's Day Alliance, "continually raise the old-time argument that Sunday laws are unconstitutional and un-American and that we as Christians have no right to ask for a special favor on our day of worship at the expense of other groups."

But misgivings on the part of some of the large Protestant denominations in dealing with the issue go probably well beyond the fear of advocating an un-American law.

Sunday closing battles are principally fought among business competitors and among employers and wage earners. Religious considerations, even though invoked, are incidental, not primary.

Many churchmen feel that while they must awaken the conscience of their people to the significance of Sunday rest, they should not become a party to the battle, especially not where the battle is being fought in the courts.

Spokesmen of the ULCA's social action program, requested to give an opinion on the issue, focused attention on the motivation behind the church's concern. If, they said, churches press

for action in an effort to bolster attendances at Sunday services and church school classes, justification for the move might be questioned.

Evangelical Lutherans are no legalists. The Sunday service goes back to the earliest Christian tradition as a commemoration of Christ's resurrection. But it would not lose its significance if it were held on another day of the week. If the church appealed to law enforcement agencies of the state to fill its churches on Sunday it might do so at the expense of other religious groups worshipping on a different day.

But church action seems justified if motivation is the desire to promote the general welfare of the society in which the church operates.

THERE OUGHT to be one day of rest for all, and since Christians form the majority of the people in the United States and Sunday observance is a cultural trait of western civilization, church support for enforcement of Sunday law would express the Christian's concern for the welfare of all.

Concern for the welfare of the community has led religious groups to cooperate with business, labor, and civil organizations in Baltimore and Denver in alerting the people to the importance of Sunday rest.

The New Jersey council of churches in recently adopted "legislative principles," put it this way: "We favor legislation that seeks to preserve the civil institution of Sunday as a day of rest designed for the physical and moral well-being of all the people."

"Though we recognize that Sunday laws are welded in our Christian faith, we also recognize that they are now considered by the highest court of the land as welfare measures for all the people."



prayer is for everyone

Little children can learn to trust their heavenly Father. They learn by seeing how their parents act

By EINO H. JOHNSON

OUR YOUNGEST DAUGHTER, her husband, and their two little girls visited us not long ago. One night my wife and I volunteered to babysit with four-year-old Connie and two-year-old Randi while their parents went out to visit friends.

We had a marvelous time playing with our granddaughters. But when bedtime approached, we expected trouble. There had been a bad night the time our oldest daughter had left her children for us to put to bed. The children had thrown a tantrum.

They said they were afraid to stay in the bedroom alone. We did everything we could think of to soothe them, but by the time their parents returned, my wife and I were exhausted.

IMAGINE our surprise when little Connie and Randi accepted our announcement that bedtime had arrived by calmly gathering up their toys. No fuss, no muss, no fears, no tears—just a calm and cheerful acceptance of an end to playtime.

"You and Gwampa has to come into the bedroom to hear our prayers before we get into bed," Connie solemnly told my wife. "That's what Mamma and Daddy always do."

"Bless you, dears," replied my wife. "Of course we will. Now let's get you children into your pajamas, shall we?"

My wife got the youngsters ready for bed. Then we all knelt to pray. Connie prayed her "Now I lay me down to sleep," and little Randi did her best to do likewise. My wife and I also prayed. Then we tucked the pink-cheeked darlings into bed and kissed them goodnight.

My wife said to the children, "I'll leave this table lamp lit so it won't be so dark in here for you."

"No, turn it off," protested Connie. "Me and Randi aren't scared of the dark. We said our prayers, and Jesus will take care of us."

"Of course, darlings," my wife said softly. "Of course he will."

She snapped out the light and we tiptoed out.

"We said our prayers, and Jesus will take care of us."

HOW OFTEN these words, from the heart of a trusting child, come back into my mind.

Prayer as a constant, dependable part of our daily lives seems to be fairly uncommon these days. Recently my wife and I visited in a home where there is a set of unruly ten-year-old twins. The family moved into our neighborhood recently, and the parents invited us to have dinner with them one day.

When we sat down at the table, my wife and I bowed our heads and waited

for our host to give thanks for the food set before us. An embarrassing silence followed.

"I-I guess you folks around here are used to saying grace before meals, aren't you?" stammered our hostess. "Will you say it, Mr. Johnson?"

LATER, as we talked in the living-room, our hostess brought up the subject of prayer.

"I suppose you're wondering why we don't say grace before meals," she murmured. "It seems to be the custom around her. But Tom and I—well, we're so busy building up Tom's business we just don't have have time for such things."

"That's right," Tom put in. "We want to build for the future of our sons. Later on, after I have things organized, we can join a church and all that."

My wife said, "But if you never pray in the presence of your sons, and if you never attend church together, how will they ever come to know the real security to be found through Christ?"

Tom's mouth hardened.

"That's just the point. If we did those things, we'd be guilty of trying to influence our sons, rather than giving them time to mature and make up their own minds. I want my boys to learn to make their own decisions."

"Isn't that the duty of parents—to try to influence and guide their children into making wise decisions?" my wife persisted.

"Well, yes," Tom admitted reluctantly. "I suppose it is. But I'll wait until my boys are old enough to think things out for themselves."

My wife sighed. "Well, all right, Tom. But I do hope you'll think it over. And we'd sure like to have you all in church next Sunday."

"Five Make a Family" will be resumed in this space in "The Lutheran" next week

TOM'S CHILDREN, and the children of many other parents, are growing up without religious training. When you teach a child to pray, you provide him with the key to a mighty storehouse of power, wisdom, courage, comfort, love and grace. God is the Keeper of this wonderful storehouse, and prayer is our means of communicating our needs to him.

I recall visiting a 14-year-old girl who was dying in a hospital about a year ago. Her parents felt it best not to let her know she was dying. But she had guessed, and this is what she told me:

"Mom and Dad don't think I know I'm dying, but I do. Jesus has told me I'm going to be with him, and I'm not afraid. I feel sorry for Mom and Dad, though. They're going to be awfully lonesome for me when I go to heaven."

THE BEST WAY I know for teaching a child to pray is by setting a good example. When our oldest daughter and her family returned home from their most recent visit with us, our daughter wrote us that her children refused to eat their supper when they got home. She asked them what was wrong.

"Daddy hasn't said 'thank you' to God," they told her. "Grandpa always does before eating, and we want Daddy to say it too."

Our son-in-law, who formerly never prayed with his family, now says "Thank you" to God before every meal. And through praying regularly, he has been awakened, and now attends church with his family. As for the children, our daughter reports they are no longer afraid of the dark. They know that God is with them.



WORSHIP NOTEBOOK

WHY WE WORSHIP — (Last in a Series)

MAN, ONCE HE recognizes that he is a creature of God, knows that his proper function is to be grateful. This function is a response, and this response is man's offering to God.

ONE WHO OFFERS anything to God is properly said to be making a sacrifice. If you look in your dictionary you'll find that the person who offers a sacrifice is called a priest. Here we are in difficulty, for these two words "sacrifice" and, more especially, "priest," are not too happily accepted in Lutheranism.

In the first place a lot of us have the idea that sacrifice means doing something that hurts ourselves. If you have to spend long hours taking care of an invalid relative, or you say that you are giving up ice cream and candy for Lent, your friends may say you're making a sacrifice.

There is an idea that by doing what hurts, going out of your way to perform some extra difficult duty, you ought—so you think—to get some special reward for your efforts. But this is twisting the true meaning of the word. Quite simply, sacrifice means anything offered to God.

You can't stop there, for there are two kinds of sacrifices. We speak of the offering of Christ as *THE* sacrifice, for by it he gained for us what we cannot gain for ourselves. On the other hand we may also speak of the eucharistic or thanksgiving sacrifice which all Christians ought to make because this is the obedient response in gratitude to God for all his goodness to us.

The second word, "priest," causes us more difficulty. How many times has a

Roman Catholic friend said to you, "But you don't have priests in your church"? What he means, of course, is the distinction we make between ministers and priests. But your friend is far removed from the truth.

In our church, *every man is a priest!* Every baptized Christian has the responsibility, as a priest of God, to render the grateful offering which comes of his recognition of his total dependence upon his heavenly Father. The first duty of the Christian is to offer God his worship.

IT MIGHT SEEM that we are right back where we started from: "All this fellow has been saying so far is that I've got to go to church on Sunday." That's true, but hold on a moment. Do you know why you ought to go, and what's to happen in your life after the service?

Let's make something else clear before we go any further. Just because you as a Christian are expected to go to church on Sundays and holy days doesn't mean that your trips to your parish are a sort of heavenly medicine to get you over the difficulties of the week ahead. A lot of people think so.

"If I just go to services like a sponge, and let the pastor's sermon, the soaring tones of the music, and the warm colorful glow of candles, vestments and stained-glass windows inspire me, I'll be all set to take on the world when Monday morning comes."

Such a view misses the purpose of what the congregation does when it comes together to offer its worship. Here we come up against another word, the "lit-

urgy." Some people think this is a new-fangled word to describe all of the latest changes they find in their church—changes which for the most part they identify with the Roman church.

And one can't blame them too much when one hears a lot of foolish talk about the "liturgical way to light the candles" or "liturgical altars and crucifixes." But the word has a more honored meaning. It means the "people's service" and originally was intended to signify a Christian's total response to God.

When a baptized person in the early church spoke of "doing his liturgy" he meant his whole service to God, whether that be listening to a sermon, receiving the holy communion, giving money to the poor, or visiting the sick. Liturgy did not distinguish between what a Christian did in the church and what he did out in the world. In later times the term came to be used exclusively for the order of service, the chief service in which praise, scripture readings, sermon, offering, and communion were one undivided whole.

This unity of THE order of worship, it must be borne in mind, was the ideal held by the Reformers, and it was only under the influence of succeeding generations that the order was split into two parts. Hence, for the most part, Christians went to the forepart of the liturgy on ordinary Sundays and only occasionally, whenever the sacrament was offered, did they complete the pattern.

BUT THE LITURGY is more than an order of service. It is the means whereby Christ is present with men today, for here in its entirety the symbolical offering of Christ, in a unique way, is made available to us.

We say that Christ is the Word of God. This is magnificently true, as one

can read in the first chapter of John's Gospel. But centuries of preaching services, with only infrequent administration of the sacrament, have tended to make us identify the Word with preaching almost exclusively. Rather it is proper to say that the Word is present to men under differing forms, to mention only two of them, preaching and sacrament.

If we are priests, and we too are expected to offer our own sacrifices, does it follow that by "doing the liturgy" Sunday after Sunday we are offering Christ? Another question: are we offering a sacrifice equal to that of Christ?

Let it be clearly understood that man cannot offer anything to God which will gain a reward. And in the sense that Christ's worship is for all men in all time, we do not offer him anew. The liturgy is both the Word of God, who is Christ proclaimed unto men and, at the same time—in the act of thanksgiving which we call the eucharist—it is our thanksgiving for Christ's offering of his Body and Blood. And in this offering of Christ we are to respond also in the offering of ourselves as our thankful obedience to our Father.

WORSHIP DOES not stop here. It would be hypocrisy to propose that we can offer ourselves to God in thankfulness in a formal pattern with hymns, and psalms, and prayers, and all of the trappings of our sanctuaries and, only a few moments later, set out from our churches and ignore our responsibility to continue our worship. The liturgy was once man's total response to God's goodness. So it must become once again for all of us.

Worship begins in the church. Here is set before man the perfect example of Christ, the total offering, to which nothing can be added, nothing taken away. Here is man nurtured by God's Word,

and here he learns to offer his total being in that perfect offering of Christ.

But the offering flows over into all of life. It is an offering of his possessions (even this is inaccurate for man really owns nothing, he is simply holding things in trust). It is an offering of willingness to serve others, not by isolated acts of kindness interspersed in a life of selfishness but a joyous obedience to God which puts the other fellow first.

But importantly, and above all else, it is an offering of our love. All this, this total response of self-offering of a thankful heart to the goodness of God, is what we mean by man's worship.

—EDGAR S. BROWN, JR.



PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Financial dilemma

QUESTION: We are in a financial mess. Several years ago I tried to get started in a small business. At first it seemed that it would work out. But later it turned the wrong way. Expenses mounted, but income did not. In fact, it declined. I got deeper and deeper into debt, and had to borrow from various sources. In order to spare my wife any worry about the business I didn't tell her anything about the trouble. But, finally, I came to a point at which I had to quit. Then I had to tell Florence. She blew up. It was a terrible occasion. This has left us with a pile of debts to individuals and loan companies. Our home life is now anything but happy. The people and

offices to whom I owe money are hounding me for payment, but at present I can do very little about it. Our car is not paid for—we are making payments on it.

I am now working for another man—as a beginner. Florence also has taken a job, even though we have two children.

REPLY: "Mess" is the right word. Your intentions undoubtedly were good, but some of your acts have been far from wise. Of course, it is easy now to see the errors, and by no means all of the factors are clear. Whatever direction your business venture was taking you should have kept your wife informed. Perhaps your pride played a larger part in your secretiveness than sympathy for her. Now both of you have to pay the penalty. Had she known that matters were going from bad to worse she might have done something to put on the brake.

Consolidation of your indebtedness is desirable—if possible. A bank loan would be best, or some individual who trusts you may become your banker. A bank would certainly require an approved person as security to any loan. So it boils down to finding someone who will back you up.

If such a plan cannot be worked out, it seems that you and Florence will have to get your creditors to accept small monthly payments, at low interest if possible, tighten your belts, and then be faithful in your payments until you are able to catch up. If the car isn't an absolute necessity, dispose of it. This is no time for luxuries. In the future avoid debts as a plague, unless you can be sure of being able to handle them. Even then they should be kept very small. And keep away from small loan companies, with their smooth talk and high interest rates.

The Letter to the Hebrews

Read: Hebrews 4:12, 13

THE WRITER OF *Hebrews* in these verses winds up the first section of his "letter" to his friends.

He began the section by telling them that God has instituted a new era in his dealing with men by speaking and acting through his Son Jesus Christ. He progressed through the section by underscoring first by one method of analysis and then another the superiority of Jesus to every other spokesman for God who has ever lived.

Along the way he scattered continual warnings that to turn one's back on Jesus would spell disaster. And now he brings the section to a close as he began it: God has spoken!

THIS IS ACTUALLY what lies at the heart of the two verses with which we have here to deal. Of course the terminology is different. What God has spoken is the word of God, and that is the phrase upon which now his thoughts land and move.

One must not assume that the phrase "word of God" here in *Hebrews* refers to the Scriptures. There is nothing in his writing that can be construed to indicate that he was interested in spinning any kind of doctrine about the Scriptures.

In the first place the Scriptures are not the center of his concern. His one goal is to win his readers back to a full and lively faith in Jesus Christ. Therefore Jesus occupies the center of his canvas.

In the second place the use of the word "Scriptures" to define "the word of God" is much too limited a concept for our writer. Furthermore no such limited definition would ever fit into the scheme

of his thought here in the first section of his letter.

At no time in the section has he ever been concerned with the *record* of what God has said and done. He thinks so little about the record, in comparison to the actual events in which and through which God has spoken and acted, that he has never bothered to be definite about his quotations from the record. On several occasions he has even tossed off quotations from the record as having come from "somewhere."

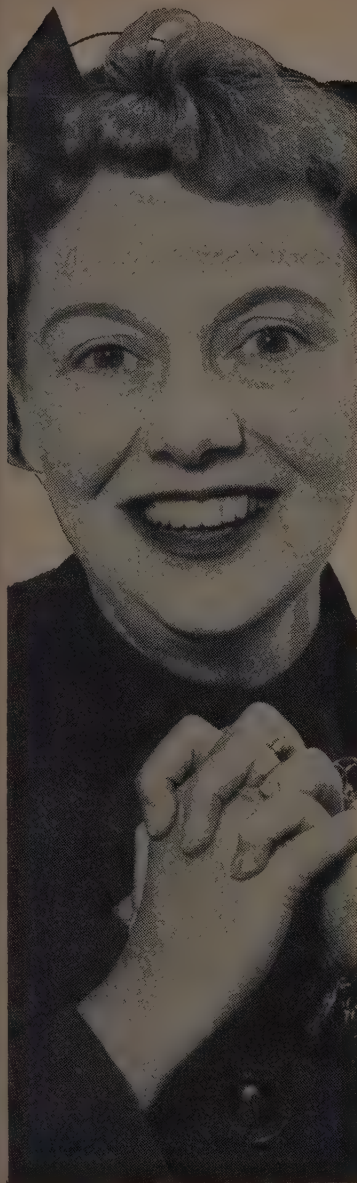
THE WORD OF GOD for our writer is really God himself in action. It is all that God has ever said to men at any time in human history through his spokesmen, and particularly what he has said to them "in these last days" in the person of his Son Jesus Christ.

It is all that God has ever done in creating and in delivering, and particularly what he has done in Jesus to create afresh and to deliver. It is the total surge of God's influence upon men and events and the created world. It is the power and impact of God inserting himself into time and human affairs to carry out what he wants to accomplish. That is the word of God to our writer.

It is quite true that the Jews almost thought of a word as being a kind of separate entity in itself. Some of their Greek neighbors did in fact promote this idea. Greek thinkers of some schools of thought actually spoke of *the word* as a divine being which existed and acted in its own right.

The Jews never went quite that far; however, with their concept of a word. A word to them might well be freighted with power and force. Once uttered it might very well spring forth and accomplish something. But it could do so only

(Continued on page 28)



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the new 97% caffeine free coffee!**

Still can't believe it? Coffee that doesn't require payment in jumpy nerves, wakeful nights, keyed-up tenseness . . . yet gives you a rich measure of coffee enjoyment, comfort and pleasant stimulation.

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GUIDE TO BIBLE STUDY

(Continued from page 26)

because of the person who uttered it. Behind the word stood the living being.

In the case of the word of God (which is said, for example, to have come to the prophets or to have effected the creation), it is always God who stands behind it, God who has expressed himself in it, God who puts the power and force into it, and God who fills it with the life it appears to possess.

IT IS THIS Jewish coloration of the term "word of God" which characterizes our author's use of it here in *Hebrews*. He has not set foot into the Greek camp at all. What God has said and what God has done are his word. He has pierced into history and into the life and existence of men. His acts and his utterances, just because he stands behind them, are not dead issues of the past.

At this point the writer's words become almost frightening. They fill a person with a sense of dread and terror of the kind a man might feel if he were caught in a small room where swords are mounted on the walls pointing directly at him, and the walls are closing in on him.

Whenever God acts, whenever God speaks, that which he does and says enters not only the word; it enters into the very existence of every man, "piercing to the division of soul and spirit, of joints and marrow."

This is strange language. What does the writer mean? One must remember that he is using a synonym here for what God does and says. The synonym is the word "sword," the double-edged sword. What happens to a man when such an instrument is driven into him? He may be totally dissected, and every part of him laid bare to be examined for what it is.

What God does and says has that kind

of effect on the human being. Not that God chops a man's body to pieces. When God acts and speaks man's very earthly life (*soul* in Greek means that) shudders under the impact of it. Man's very existence on this earth is profoundly affected. It can never again be man's exclusive, secret possession to do with as he pleases, but it lies open to God's influence and judgment.

WHEN GOD SPEAKS and acts the very thing about man which makes him alone of all creatures able to think and to reason and to communicate not only with his fellow men but also with God (his *spirit*, as the Greeks understood the term), receives a thrust from which it can never recover. Like it or not, man has to deal with God, and to think of him, and to express himself to his Maker sooner or later. The "joints and marrow" serve to tell just how deeply and how thoroughly God's words and actions affect man.

But that is not all. Once God speaks and acts, judgment is immediately passed on man's knowledge and insights. The writer puts it as plainly as it can be put. Because God has been at work here on earth no man can really "get away with" anything. It is like having been skinned alive!

Everything about a man: his being, his extraordinary capacities, his thoughts, his accumulated knowledge and his discernments—everything is hauled out into the open before God and examined for what it is. There is no escape. This is what happens when God speaks and acts in man's world and in man's affairs and in man's life.

It is frightening. But it is not the last word to be said. Enter now the Gospel! To his own special proclamation of it the writer of *Hebrews* now turns.

—ROBERT A. BARTELS

BOOKS

MORE LUTHER

Luther's Works, Vol. 32, *Career of the Reformer II*. Edited by George W. Forell. Muhlenberg Press. 303 pages. \$5.

This volume deals with a critical period in the reformer's career when he had not yet abandoned hope that an internal reformation of the Roman Catholic Church might be effected. Four documents are presented. The first, "A Defense and Explanation of All the Articles," translated by Charles M. Jacobs, has previously appeared in English. It is Luther's reply to the papal bull of condemnation. The second, translated by Roger A. Hornsby, is a compilation of various accounts of Luther's appearance at Worms in 1521. This is followed by Luther's reply to Latomus, a monk in the University of Louvain. It was written while Luther was at the Wartburg. The text here is translated by George Lindbeck. The last translation by A. T. W. Steinhauser is an account in which Luther describes the last moments of Henry of Zutphen, the first Lutheran martyr in 1525.

In all of these documents Luther appears as the courageous defender of the faith as he sees it. He will not retreat in the face of opposition. There is no apology for his criticisms of the pope. In his replies to his enemies he uses Scripture often in ways that may not seem pertinent in modern times. There is the constant resort to name-calling which was characteristic of the age. In this Luther is never surpassed by his opponents.

Everywhere there is the never-wavering conviction that Scriptural truth lies on his side. He will stake all, even life itself, on this. If only his opponents would see Scripture as he sees it they would be convinced and join with him in a much needed and long overdue reformation of the Apostolic church. There is no evidence of a desire to break with Rome. He does not yet see that such an outcome is inevitable.

To this reviewer the reply to Latomus

is most valuable. Here one discerns the clear statement of a central doctrine of Lutheran faith. Man cannot cleanse himself of the sin so universal to his nature. Only the gift of God's grace which God has so freely given through Christ can effect the reconciliation between God and man. This statement of sin and grace should be better known. B. H. PERSHING

Springfield, Ohio

A Second Reader's Notebook. By Gerald Kennedy. Harper. 362 pages. \$4.95.

Obviously Bishop Kennedy does a lot of reading, and over an extremely wide range. This book is a collection of fairly brief quotations (from one to a dozen sentences) from about 600 writers, mostly of this generation. They are the sharp-edged things that turn up in any well-written book. Collecting them, though, and organizing them into an anthology useful for many purposes, require an unusual sort of reader.

Bishop Kennedy demonstrated in his first *Notebook*, published six years ago, that he has excellent skill as an anthologist. He has done it again. More than 1,200 quotations are arranged under 400 headings ("Absence" to "Youth") so as to be helpful to people who are looking for apt material to build up a speech or article they are writing. The book is also valuable for any casual reader who wants a one-volume library of interesting ideas. G. E. R.

Publicity Goes to Church. By William E. Leidt. Seabury Press. 122 pages. \$2.75.

The veteran public-relations expert of the Episcopal Church, Mr. Leidt, is concerned about principles of communicating the Christian gospel as well as specific techniques of publicity. In his "handbook for everyone concerned with church communications and public relations" he includes all phases of the efforts of a parish to create a favorable impression on its community, including its outreach through press, radio, and television.

Bolander wants to update gospel

SWEDEN: Malmö. Feb. 6.—LAST WEEK Bishop Nils Bolander, the successor of Anders Nygren as bishop of Lund, sent his pastoral letter to the clergy of his diocese. It is a rule that a bishop should publish such a letter, which is in fact a small book, read also by the general public, and send it to his pastors after his solemn installation.

Installation of the two new bishops, Bolander and Ruben Josefson, took place in the cathedral of Uppsala Jan. 18. The king and the queen and representatives of the government were present for the service, elaborate with traditional pageantry. There are always many who find these highly official church events incongruous with the real situation of the church in this country.

Usually the pastoral letters of the bishops contain reflections on the general situation of the church. But the book by Bishop Bolander is unusual. About half of it is poetry. No analysis of the church situation is given. The greeting is a song in praise of the great gift and responsibility of being a pastor.

FILLED WITH PROBLEMS, as our church situation is, this letter may serve as a refreshing reminder that the gospel of salvation cannot be shut in within conflicting parties and ideas. Bishop Bolander writes seriously about the striving for prestige and the dissension within the church, which falsify and invalidate the gospel.

In this poetic book there are, however, a few pages in which a real analysis is attempted. Bishop Bolander has things to say in explaining why so few Swedes come to church. He finds a main reason in the fact that the pastors in their ser-

mons are not answering the real questions of ordinary people. Lay people are finding the services uninteresting, dull, and cold. There must be more praise and thanks in our services, the bishop writes.

People must feel the warm atmosphere of friendship within the church walls. They must feel that the pastor has a message important to them. The bishop recommends the use of tape recorders by the pastors, so that they will be able to hear themselves.

The language of our time must be used. Many sermons are now as unintelligible to the listeners as if services were still said in Latin, the bishop writes. Language habits are quickly changed: the sermons of today should not use the language even of ten years ago. "Church and theology have to choose: to interpret the gospel in the terms of our situation in 1959 or to be isolated to death."

THE BIGGEST NEWSPAPER, *Dagens Nyheter*, which is always attacking the church, yesterday contained a devastating criticism of the Bolander book, finding it drivel. The contrast between this negative attitude and the official acceptance, demonstrated at the inaugural service, is significant for our situation. The general public stands somewhere between the acceptance and the rejection.

After the installation of Bishops Bolander and Josefson on Jan. 18, the bishops met in a two-day session. In a press conference at the end, Archbishop Gunnar Hultgren gave most part of the time to the unsolved controversy on women in the ministry, testifying to his grave concern for the conflict within the church.

The law permitting women to become pastors became effective Jan. 1, but so far only one woman has applied for ordination. She was refused, because she had just married a Presbyterian minister.

from South Africa and was moving abroad. There seemed to be no reason to give ordination to a woman not intending to use it in the Church of Sweden.

The leading Swedish churchwoman, Dr. Margit Sahlin, has declared that though in principle she finds it right to give ordination to women, she herself wants to delay her application for it. Others have followed her example. The reason is that the atmosphere is still so inflamed that action now might create greater damages than later in a calmer atmosphere. The opposition, however, led by Bishop Bo Giertz and Dean Danell, continues to hold conferences to strengthen the resistance, saying that it will not become more passive in its attitude as time goes by. —STEN RODHE

letters to the editor

"High Church" . . . "Low Church"

SIR: Don't tell me we are in for another verbal knock-down, drag-out fight between so-called "high" and "low" churchmen. Why do we always persist in arguing over trivialities? Dr. Brown in "The Worship Notebook" is entitled to say what he wants, as long as he speaks within the framework of evangelical Christianity. There seems to me to be a bit of self-righteousness on both sides of the "high" versus "low."

Marysville, Pa. C. EDWARD NOEL

SIR: If a man wants to be "high" in his churchmanship, that is his business, but he is violating the principles of Christian love and compassion for his weaker brethren if he insists that all others go along with his tendencies or become objects of scorn. I have had some contact with several "high churchmen" in the ULCA in recent years, and have come to the conclusion that with most of them externals have taken the place of a deeper Christian faith, and may even symbolize some maladjustment of personal-

ity. Edgar Brown at least has vital concern for the liturgy, not just outer trappings.

Dongola, Ill. EDWARD A. JOHNSON

Disagrees on movie

SIR: I was dismayed by the "rave review" of the new film, *He Who Must Die* (THE LUTHERAN, Feb. 4). Not only is the characterization of "Jesus" weak, but it simply distorts the New Testament image of Jesus. The hero of the film is as harmless as a dove, but he is almost as stupid. There is a biting anticlericalism in the play. The central point of the film is that the worst enemies of the spirit of Christ today are the church's official spokesmen and leaders.

As a modern passion play, the conclusion is of very dubious value. The "good" people, who were demonstrating the power of overcoming evil with good, come finally to be led and blessed by their clergyman to take up arms and demand the food they had been awarded. What an irony—Jesus' spokesman renouncing love, and blessing force! (DR.) CHARLES W. KEGLEY

Wagner College

Meeting place for the unmarried

SIR: The article, "The Singles Decided to Organize" (THE LUTHERAN, Jan. 28), in describing the organization for unmarried young adults in northern New Jersey sounds like a description of the Adult Lutheran League started in 1953 in Schenectady, N. Y. The ALL was started as a co-operative venture by members of ULCA, Missouri Synod, and Augustana congregations in the area, and met with immediate success. ALL will soon be holding its sixth anniversary banquet for members and the married "alumni."

Regular meetings have been held twice monthly during this period, in addition to social activities. The group has sponsored a German immigrant family and has sponsored local concerts by four Lutheran college choirs—Capital, Gettysburg, St. Olaf, and Upsala. Apparently there is real need for this type of intersynodical group in many communities.

PAUL ELSON

Ballston Lake, N. Y.

Institution Fund Appeals Must Await Synod's Self-Study

By WILLIAM L. PIFER

INDIANAPOLIS—Plans to raise some \$500,000 for synod-supported institutions must wait for at least several months. Members of synod boards and heads of the institutions learned of the temporary block at a meeting here with the synod's budget committee.

Institutions supported by the synod include Mulberry Home, Oesterlen Children's Home, Camp Lutherwald, Wittenberg College, Hamma Divinity School, and Chicago Lutheran Seminary.

The institutions had hoped that their fund appeals would be approved at the synod convention next May in Richmond, so that they could begin in 1960. But such early approval is ruled out. It was agreed at last year's convention that capital fund appeals would be authorized only after a self-study

of the Indiana Synod is completed and considered.

Earliest possible time for a report from the Committee on Synodical Reorganization is the fall of 1959, according to the Rev. A. R. Swasko, chairman. Then Synod President Walter M. Wick plans to call a special meeting to hear the report and reconsider the capital funds appeals.

Expert to Aid Committee

THE REV. HAROLD REISCH, inner missions secretary of the ULCA Board of Social Missions, was invited to meet with the reorganization committee early in March, to help in the study of the Indiana inner mission program.

Members of the board of the Mulberry Home for the Aged also were to attend this

SOME of the members of St. Paul's Church, Connersville, Ind., couldn't attend the annual congregational meeting. So Pastor James Beard took the meeting to them.

Colored slides of the year's activities told the visual story. A tape-recorded script featured the voice of Joanne Linner, Indiana U. freshman, telling the story of her church to her roommate. A choir anthem was dubbed in.

"Because a number of veteran members are unable to attend, and some make their winter homes in warmer climates, we found this way to share the important event with them," commented Pastor Beard. He is shown presenting the report to Mrs. T. O. Stanley and Mrs. Lydia Moore.

The Congregation Comes Calling





Richmond's First Church getting ready to build modern plant
Architect's sketch shows sanctuary and parish hall

FIRST CHURCH in Richmond has seen a lot of change in its almost 75 years of history.

This year, the congregation is contributing to the change by building the city's first contemporary - style church. The sanctuary will be constructed on a new location on Main Street. Cost is estimated at \$420,000. Ground was broken last month.

Pastor is the Rev. Albert R. Swasko.

meeting with the synod's social missions committee, to help define relationships between the home and the synod. Later the board of the Oesterlen Home for Children was to be called in.

Ultimate aim is setting up a synod-wide Lutheran Social Services agency. It is felt that such an agency would be able to give better service in the care of homeless children and senior citizens.

Councilmen Hold Conference

GREATER INDIANAPOLIS Lutheran Ministerial Group sponsored the annual Church Councilmen's Conference on Feb. 8 at Ebenezer Church, the Rev. Wilbur E. Allen, pastor. Dr. George S. Schultz, director of stewardship and finance in the American Lutheran Church, was the principal speaker.

Workshops were led by laymen and pastors, covering the fields of worship, witness, stewardship, education, fellowship, and lay leadership.

SALEM CHURCH, New Augustana, burned the mortgage on its educational unit. Pastor John Spangler said the debt was cleared 12 years ahead of the payment schedule.

ST. MARK'S CHURCH, Indianapolis, bought a new parsonage for the new pastor, the Rev.

Henry D. Kleckley. The old parsonage behind the church is being used as a parish hall and office.

PLANS ARE UNDERWAY for another Art and Religion Show at Bethlehem Church, Indianapolis, late in 1959. More than 2,500 persons visited the exhibition of 300 works of art held last November.

IOWA

Mission Congregations Put Fresh Vitality Into Synod

By ALFRED J. BEIL

DES MOINES—Home mission interest began showing new vitality in 1953 when St. Matthew's Church, Davenport, and Faith Church, Eldridge, were organized. Since then seven congregations have been organized.

At the end of 1958 these congregations represented 2,784 baptized members, and contributed \$19,294 as their share in meeting the 40th anniversary benevolence goal at a 96.5 per cent level.

During the six-year period, these mission congregations, with loan assistance from the

IOWA . . .

Board of American Missions, have invested in parsonages, church building sites, and first church building units, valued at \$694,284.

BAM Staffers Visit

TWO MEMBERS of the Board of American Missions staff visited the mission pastors and inspected mission fields in Iowa during February and March. The Rev. Merle Franke, Chicago office, in company with Synod President Alfred J. Beil made the mission tour across the state during February.

Dr. Karl Henry, of the New York office, was to visit the mission congregations and inspect church building sites March 17-19. His itinerary includes ten mission congregations and five mission fields assigned to ULCA by the Iowa Regional Committee.

New church building sites will be inspected in Davenport, northeast and central west, and in Cedar Rapids, southwest and northeast. After inspecting new fields, Dr. Henry will discuss location for building sites in Iowa City and Cedar Rapids.

New Evangelism Program

LATEST EVANGELISM program, "New Life Mission," will be introduced at Hope Church, Cedar Rapids, and Grace Church, Muscatine. The synod evangelism committee met at Unity Church, Des Moines, Feb. 6, and in consultation with the Rev. Dana Johnson, regional director, planned the

evangelism program of synod for 1959-60.

It was agreed that if the two pilot projects succeed, the "New Life Mission" would be recommended to the 43 congregations of the synod in 1960-61.

TWO SENIORS at Central Seminary, Fremont, Nebraska, have accepted calls from mission congregations. Robert Beckstrom, from the Pacific Southwest Synod, will serve St. Mark's Church, Sioux City, and Richmond Anderson, Iowa Synod, will serve Hope Church, Cedar Rapids.

MINNESOTA

Minnesota Student Foundation Serves Expanding Constituency

By PAUL LUTHER WETZLER

MINNEAPOLIS — Lutheran Student Foundation workers have a big job in Minnesota where 13,500 of 40,000 students enrolled in the state's schools of higher learning belong to National Lutheran Council congregations.

Osgood Magnuson, executive director of the Lutheran Student Foundation of Minnesota, presented a \$120,000 budget for 1959 and a \$146,000 budget for the next year to the foundation's annual meeting on Feb. 16. Overall total of Lutherans belonging to NLC congregations in Minnesota is 700,000.

The meeting, featuring an address by Dr. George F. Hall, Lutheran campus pastor at the University of Minnesota, re-elected Dr. Paul Luther Wetzler as president for the 15th consecutive year.

First unit of St. James mission, organized 1954 in Bettendorf, Iowa, was dedicated Dec. 28
Plant cost \$177,000, is typical of progress of young Iowa congregations



Ohio Congregation Helps Couple Help Friends in Europe

PAUL MELICH came to this country from the former Austro-Hungarian Empire right after World War I. His wife, Margaret, came over in 1935. They never lost touch with friends and relatives in the old country, a fact to become of much importance after World War II.

Living in moderate circumstances in Dover, Ohio, the Melichs tried to help many of those stricken by poverty and illness. Before long they were corresponding with nearly 250 families, and sending what they could out of their meager resources.

They could help only the neediest with used clothing, medicines and other necessities unobtainable abroad. The postage alone was a big item.

Members of the Melichs' congregation, Grace Church, became aware of what they were doing and began to lend a hand. Many contributed clothing. During the past year, Pastors A. Vernon Hess and Eugene C. Harmony have given their fees from weddings and other parochial acts.

Last Christmas children of the congregation held a "white gift service" that provided enough clothing, school supplies, toilet articles, dolls and toys to fill a package for



Paul Melich of Grace Church, Dover, Ohio
Old homeland is not forgotten

each of 13 children in Yugoslavia, members of families on the Melich list.

The children want to make it an annual affair.

MINNESOTA . . .

Other officers are Dr. Charles L. Nasby (ELC), Dean T. H. Fenske (ELC), Pastor A. G. Lewis (ELC), and Pastor Vincent Hawkins (Augustana).

Minneapolis Church Celebrates

GOVERNOR ORVILLE FREEMAN was first speaker in a series of celebrations marking the 50th anniversary of Redeemer Church in Minneapolis' Loop redevelopment area. The congregation, organized in 1909 with 37 charter members, has a current communing membership of close to 1,000.

Observances, begun with Governor Freeman's address on Feb. 20, will be climaxed by the anniversary service on June 7 at which Northwest Synod President Paul E. Bishop is scheduled to preach.

Redeemer Church is served by Dr. J. Franklin Marlatte who has been its pastor since 1920, received 4,200 members during his pastorate.

Lutheran Schools Present Cause

"OUR STAKE in the future of Christian education" was the address by ULC President Franklin Clark Fry which climaxed a one-day, three-session "Lutheran Education Advance Program" organized by the Northwest Synod to set the stage for a \$1.5 million synod-wide fund drive on behalf of Carthage College's second campus at Kenosha and Northwest Seminary.

Held at Holy Trinity Church, Minneapolis, on Feb. 5, it attracted an audience of 1,000.

(Continued on page 47)

Army and Air Force posts supply men for ministry

SEMINARY COMES NEXT

THE SIX YOUNG MEN flanking on both sides Dr. John F. Futchs, pastor of St. Paul's Church in El Paso, Texas, in the picture below have one thing in common: They'll all be attending seminary sooner or later to train for the ministry, and if past performance is a guide to the future, they'll all do well once, their training completed, they'll be ordained to serve Lutheran congregations throughout the country.

St. Paul's, Dr. Futchs reports, is singularly blessed with members who are not only eager to take part in the life and work of the congregation but consider the ministry as a goal in life. Dr. Futchs, past president of the Rocky Mountain Synod who resigned last year to accept the call of the El Paso church upon the retirement of Dr. William F. Buch, writes that "St. Paul's is the only congregation in which I have ever served where we have more Sunday school teachers than we can use."

Credit for this, he reports, "goes to my predecessor, Dr. Buch, and to Sunday School Superintendent Gerald Steiner but also to the many men who come to St. Paul's while in military service." With the Army's Fort Bliss of rocket fame and the Air Force's Biggs AF Base in its immediate vicinity, El Paso's population has been swelled by a constant flood of military men.

The picture on this page supports his statement. First in the group (*at left*) is Lt. George Gaiser, son of an American Lutheran Church pastor, who decided to prepare for the ministry last November. His destination is Capitol University.

Next to him is Richard Dahlke, only civilian in the group but son of a U.S. Army major stationed at Fort Bliss. He's attending Texas Western College in preparation, possibly, for Gettysburg Seminary.



Six men and their pastor, Dr. Futchs, pose outside St. Paul's after taking part in January 25 service in the church

Third in line is Second Lieutenant George Jensen who had planned for a long time to enter the ministry, will study at Luther Seminary, St. Paul, Minn.

Donald Keyser, fourth in the group, is the only married man of the six and is registered at Gettysburg Seminary for next fall.

Private First Class Arnold Swanson comes from the Augustana Lutheran Church and plans to enroll at Augustana's Rock Island Seminary.

Last man in line is Robert Franklin who has already completed his tour of duty and has enrolled at the University of Michigan as first step for studies at Chicago Seminary. He says his decision to enter the ministry was made while attending a performance of Handel's *Messiah* in a concert hall last December.



Meeting in school auditorium, Gloria Dei mission is organized in Chatham with 147 members
BAM Developer Byard J. Ebling began work on the field last September

NEW JERSEY

Gloria Dei Mission Congregation Organized in Chatham

By RALPH I. SHOCKEY

TRENTON—New Jersey's 146th synodical congregation was organized Feb. 8 at Chatham, a suburban community west of Newark, with 147 charter members. The mission, Gloria Dei Church, was developed by the Rev. Byard J. Ebling, called to the field by the Board of American Missions in September, 1958.

Indication of the mission's strength is the fact that 62 families have pledged \$12,600 for current and benevolent budgets.

Dr. Robert D. Hershey, Holy Trinity Church, New York City, spoke at the organizing service.

Combined choirs from Good Shepherd, Florham Park; St. John's, Summit; and Gloria Dei sang.

The Rev. Howard A. Lenhardt, supervisor of home missions, presented the membership to the synod president for official recognition.

The Rev. Arnold J. Dahlquist represented the Central Conference.

Faith and Healing Discussed

MEDICAL-CLERGY seminars in Trenton have attracted 47 ministers interested in improving "doctor-patient-pastor" relationships.

The seven-week series is under the direction of the Rev. Alford R. Naus of Sav-

jour Church, in co-operation with the chaplains department of the Council of Churches of Greater Trenton. "Religious Faith and the Healing Arts" is theme of the lecture series.

SYNOD's ninth annual workers' conference, sponsored by the parish education committee, will be held at Wagner College, Staten Island, March 14.

A new feature designed for congregational correspondents had been added to the agenda. Plans are being completed by the Rev. Paul E. Carl, synod secretary of parish education.

Trinity, Trenton, Won't Move

TRINITY CHURCH, Trenton, will not be demolished as part of the redevelopment in the John Fitch Way Area. Rehabilitation of the area into a low-cost housing and public park area threatened the existence of the 110-year-old church.

The city commissioners by-passed the demolition of the church with the proviso that "the external appearance of the property be in harmony with new ones to be built adjacent to the church property."

Mayor Connolly informed the Rev. Christian Hansen that "your church can play a very important role in the redevelopment of the area."

Delaware District Organizes; Cabinet Begins Study Project

By CARL G. SMITH

WILMINGTON—The new Delaware District cabinet began a self-study project at its first meeting Feb. 12 in St. Mark's Church, Bellefonte, Del.

At an earlier meeting in Zion Church, Wilmington, Ministerium President Charles M. Cooper installed Pastor Robert E. Neumeyer of Zion Church as dean and Pastor W. Russell Zimmerman of St. Mark's Church as secretary of the district.

The district nominated Pastors Samuel M. Clarke of St. Matthew's, Woodlyn, Pa., and Harry E. Smyser of St. John's, Folcroft, Pa., for election to the two-year term on the Ministerium executive board.

Elections placed Pastor J. Elmer Leas of St. Stephen's Church, Wilmington, on the Ministerium's inner missions board for four years; Arthur R. Bookout, Jr., of Good Shepherd, Carcroft, as layman on the board of home missions for two years; and Dr. Russell G. Stauffer of St. Paul's Church, Newark, as layman on the board of Christian education for four years.

Others elected to the district cabinet are William R. Snell, Sr., of Holy Trinity, Chester; Pastor Howard S. Hugus of St. Paul's, Newark; and Pastor Julius Kish of Holy Trinity Church, Chester.

Mission Buys Church

KENNETT SQUARE, PA.—Members of St. Michael's Church have voted, on approval of the Board of American Missions, to buy a former Episcopal church, parish house and parsonage for \$50,000 even before being officially organized as a congregation.

There had never been a Lutheran church in this part of Chester County. Historians claim that this is due to the fact

that William Penn reserved this southerly section of particular beauty for the English while sending the Germans upstate.

Today Presbyterians and Quakers predominate and there is also a large Italian population which has helped make Kennett Square "the mushroom center of the world."

In 1956, following a survey, the area was turned down as a possible mission field. However, a small group of Lutherans, determined to have their own church, started a Sunday school in March, 1957. In October Pastor John N. Holman arrived on the field. Sunday services were begun in December in a club building.

In February, 1958, they rented the former Episcopal Church of the Advent for \$5 a month. The charter opened in March. There are now 66 members and organization is anticipated in April.

Purchase of the old church gives St. Michael a small church, nine classrooms, a hall, fully equipped kitchen and office.

Hope Plans Building

NEW CASTLE, DEL.—Hope Church is forming study committees to plan the type of building it wants to erect on the five-acre site it purchased in January for \$20,000.



Home for St. Michael's Mission



Relocation to this new \$650,000 church plant was completed by St. Mark's, Hanover

The tract is part of some 280 acres of farmland on which a developer plans to build a 900-home suburb to be known as Coventry. The church will front on Delaware State Route 273 about a mile and a half west of the DuPont Parkway, on which an average of 25,000 vehicles per day pass on the main route between New York and Washington.

Hope Church now meets in a chapel left behind when the Air Force pulled out of New Castle County Airport. The lease was renewed for another year in February by the county airport commission.

A building fund drive to raise \$8,000 in one year is scheduled for April. The church has 101 communing members. Howard W. Weidemoyer is pastor.

CALVARY CHURCH, West Chester, Pa., ranked second among 19 churches in the early weeks of the Greater West Chester Sunday School Association's attendance contest. Attendance had risen 55.1 per cent from a 1958 average of 225 to a February peak of 369.

FIRST area-wide rally of Lutheran church-sponsored Cub packs, Boy Scout troops, Explorer posts and Sea Scout ships was held Feb. 17 in the auditorium of Wilmington Friends School.

Plans are to make the rally an annual event in connection with the Pro Deo et Patria award program. Missouri Synod churches participated together with United Lutheran congregations.

St. Mark's, Hanover, Moves Into New Church Building

By PAUL LEVI FOULK

YORK — The new \$650,000 St. Mark's Church, in a residential section of Hanover, was completed in January. Dr. Dwight F. Putman, Central Pennsylvania Synod president, preached at the dedication.

Taking part with Pastor Edgar D. Ziegler were Dr. George W. Nicely, Dr. George I. Melhorn, Dr. John S. Tome, the Rev. J. Harold Little, and the Rev. Donald Brown.

The new church has parking facilities for 100 cars. The old downtown property was sold to a commercial firm.

Home Dedication April 12

DEDICATION of the new York Conference Home for the Aged will be held April 12. Open house is scheduled April 10-12.

The Lutheran Welfare Board is setting up a program to permit elderly couples to build cottages on the grounds. Capacity of the main building is 92.

ST. JOHN'S CHURCH, New Freedom, has voted to build a \$225,000 church and Sunday school building in a new location overlooking the town. Dr. Gerald G. Neely is the pastor.

UNION CHURCH, York, observed its 100th anniversary with President Putman as the speaker. A letter of congratulation was received from President Eisenhower.

PENNSYLVANIA . . .

THE REV. EARL B. WANTZ was installed as associate pastor of Advent Church, York, by Dr. Ralph C. Robinson, synod secretary.

The Rev. George Scherer and family were welcomed by the Rossville parish.

CHRIST CHURCH, Loganville, celebrated its 60th anniversary.

M. J. CRURINE is the new president of the conference United Lutheran Church Men.



Architect's sketch of Trinity, Johnstown

Allegheny Conferences Seek More Campers for Sequanota

By ROBERT G. SANDER

JOHNSTOWN—A concerted effort will be made to increase camper registrations for the 1959 season at Camp Sequanota, leadership education camp of the East and West Allegheny Conferences. Suggested quotas will be given each congregation. The 144 churches will be divided among the 30 members of the camp board who will assume responsibility for registrations in the parishes assigned them.

The presidents of the two conferences, the Rev. Vernon J. Miller of East Allegheny and the Rev. Robert G. Sander of West Allegheny, both board members, will serve as co-chairmen for this registration drive.

The camp board reorganized at the annual meeting in January. William K. Good of Johnstown was re-elected president. Robert G. Rose, also of Johnstown, was elected vice president.

The Rev. H. Lee Hebel of Schellsburg was elected secretary, succeeding the Rev. Richard L. Tome of Bedford. E. M. Shaulis of Holsopple was re-elected treasurer.

1959 will be the twelfth camping season for Sequanota, located near Jennerstown. The Rev. George E. Bowersox, Jr., is the camp's full-time director.

Trinity Church Dedicated

TRINITY CHURCH, Johnstown, dedicated its new \$450,000 house of worship Feb. 1. The red brick structure is of colonial Geor-

gian design. The nave has seating capacity for 475 persons. There is a fellowship hall and stage, with seating for 250, a youth recreation room with facilities for 150, sixteen classrooms, church parlor, kitchen, study and church offices.

Dr. Dwight F. Putman officiated at the dedication. Harold Lee Rowe is pastor.

WILLIAM B. HANCOCK began his work as administrative assistant to the superintendent of the Allegheny Lutheran Home on Feb. 1. Dr. Luke H. Rhoads serves as both the pastor-superintendent of the Home and as executive director of the Inner Mission. An assistant to Dr. Rhoads, Mr. Hancock will have particular responsibility as administrator of the Home in Johnstown.

Pre-Confirmation Rally

CHURCHES of Somerset County will hold a pre-confirmation rally in Trinity Church, Somerset, on March 15. Rallies for confirmands are also planned by churches in the Altoona and Johnstown areas.

MEMBERS of First Church, Tyrone, gave the church council authority to proceed with plans for a religious education addition to the church. Need for expansion is due to increased church membership and growing attendance at both Sunday school and church services.

THE REV. CHARLES E. STAUB, pastor of Zion Church, Meyersdale, has been named vice president of the West Allegheny Conference by the conference executive committee. Pastor Staub fills the vacancy caused by the resignation of the Rev. Donald H. Yost.

The Church Needs More Writers

Board of Parish Education Offers Training Workshops

THE CHURCH resulting from the merger of four Lutheran bodies sometime in the early 1960s will need 300 writers to produce parish education materials, according to a rough estimate by Dr. Arthur H. Getz, secretary of the ULC Board of Parish Education.

This is a happy prospect for writers but it causes some concern to parish education experts who are faced with the problem of preparing literature for educational series now in use as well as material incorporating the findings of the current long-range study of parish education objectives and programs.

Writers will be needed for such varied projects as Sunday school courses, vacation church school material, weekday church school literature, camping guides and courses, leadership education, catechetical instruction and magazine articles.

Output of the ULC Board of Parish Education has kept busy up to 100 free-lance writers a year. With Augustana, Suomi Synod and American Evangelical Lutheran Church joining the ULC, the need will go up, especially since only Augustana, apart from the ULC, has had a limited production of its own, and since Sunday school, vacation, weekday school and all other education material will be simultaneously in process of preparation.

Anticipating this need, a writers' workshop will be sponsored jointly by the four church bodies at Gettysburg Seminary this summer (date is June 29-July 2). Under leadership of experts in their fields, it will attempt to discover potential writers of curriculum materials, help writers evaluate their own production, provide practice and

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encouragement for contributors to parish education literature.

Enrollment will be limited, and participants will be guests of the sponsors during their stay at Gettysburg and receive reimbursement of travel expenses. They will be invited to attend after submitting workshop manuscripts written for a specific group on an assigned topic.

Until now, Dr. Getz told THE LUTHERAN, "we had no trouble in finding a large quantity of writers willing to contribute. The problem has been quality. With the pressure of materials and deadlines piling up, we cannot afford to spend too much time

on editing and rewrite needs. We need people with a sound background of Lutheran teaching and polity, an understanding of how to write for different age groups, and a flair for style."

Such qualities cannot be expected to be found full-grown and developed. The boards are making a realistic approach to the problem of discovering new writers. Those who will submit manuscripts for evaluation and admission to the workshops need not now possess all qualifications necessary. If they show potential ability, further training will be provided.

PA.: LEHIGH VALLEY

Families Worship Together At Lenten Midweek Services

By HENRY W. SNYDER, JR.

ALLENTOWN—A Wednesday evening Lenten family service with a special arrangement for children of pre-confirmation age has brought increased attendance at St. Michael's Church, Allentown.

Families attend the service together. After hymns and scripture lesson, the youngsters follow the junior choir in procession to the parish education building, while adults remain in the nave for a Lenten meditation.

Youngsters have their own lesson with a religious film. The service ends at 8:30, 45 minutes after it began. Average attendance is over 350.

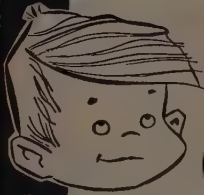
ST. JOHN'S CHURCH, Fullerton, has instituted two 45-minute services each Wednesday in Lent. One is at 6:00 P.M. for children and parents, the other at 7:30 P.M. for adults only.

HOLY TRINITY CHURCH, Bethlehem, is continuing last year's plan of a Lenten family service each Wednesday evening, from 5:45 to 6:30. Children attend with their parents.

Noonday Services Held

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Among the Tuesday noon speakers in Easton are the Rev. Richard Lundin, of St. John's Church, who preached Feb. 17; and Dr. Ralph Loew, of Buffalo, N. Y., who will preach March 10.

BETHLEHEM has Friday noon interdenominational services in two Lutheran churches, Grace Church, on the north side, and St. John's Windish Church, on the south side. Among the twelve scheduled speakers are three Lutheran pastors: William Berke-meyer, Millard Stiles, and Henry Snyder.

FIVE DOWNTOWN Lutheran churches in Easton have scheduled a series of vespers in Lent at 8 P.M. on Sundays. One service is held in each of the participating churches, Christ, St. John, St. Luke, St. Paul, and Zion. Each pastor preaches once, in one of the neighboring churches.

Latvian Church Gets Building

THE LATVIAN Lutheran congregation of Bucks County has bought the former First Brethren church building, in Quakertown, for \$17,000, and will begin worship serv-ices there soon. The ten-year-old congrega-tion consists largely of Latvian refugees, many of whom came to America under the refugee service of the Lutheran World Fed-eration.

HOLY CROSS CHURCH, Bethlehem's newest Lutheran mission, is conducting a campaign for \$10,000 to purchase land for a church building.

TRINITY CHURCH, Hecktown, has com-pleted a \$30,000 renovation program, and recently dedicated new hymnals.

ST. MATTHEW'S CHURCH, Bethlehem, has authorized preparation of architect's plans for its new sanctuary. The plans will be submitted to the congregation at its annual meeting in 1960.

Luther Leaguers Hold Outing

LEHIGH VALLEY Luther Leaguers had a winter outing Feb. 7 and 8 at Pocmont Lodge near Bushkill, under the leadership of the Bethlehem District Luther League advisor, Pastor Victor Kroninger, Jr.

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Winter Volunteers Help Get Mountain Camp Ready

By J. FRANK FIFE

BALTIMORE—Work is proceeding apace on the Maryland Synod's new mountain-top camp and conference site. Saturday

volunteers from many churches have helped clear trees and brush for the entrance road, running atop a ridge for more than two miles. They're already calling it "Luther Highway."

Well digging has begun, power lines are being erected. Soon the buildings will be started, with more volunteers. Plans call for a dozen "hogans," a winterized unit lodge and four winterized cabins. Phil Brohawn, of Upperco, Md., is supervising all construction.

Week-end work camping at the 300-acre site will begin after Easter. Camp leaders are being trained at briefing sessions that began in January and will continue through mid-April. Three in-camp training periods are scheduled the third week in May.

Seven one-week camping periods are planned this summer, with one week reserved for family camping.

LASTING BEAUTY



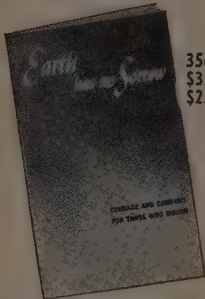
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Pastor Deaton Honored

DR. JOHN L. DEATON received tribute at special services Feb. 8 on the 25th anniversary of his pastorate at Christ Church, Baltimore. More than 1,000 persons attended in the newly dedicated church.

Among the guests were Mayor D'Alesandro, ex-Governor Theodore McKeldin, Synod President J. Frank Fife, former Pastor Oscar W. Blackwelder and several other clergy with ties to the church.

ULCA MINISTERS visited Baltimore City Hall at their January meeting, and spent some time in the criminal and juvenile courts.

OUR RÉDEEMER CHURCH, Glen Burnie, dedicated the new house-chapel on Feb. 11. The Rev. J. Leon Haines, mission director and President Fife took part with Pastor Alan B. Coates in the service.

BALTIMORE and Washington area churches will begin an urban church self-study program this month. The Rev. Carroll Charles

of the Board of American Missions, is guiding the project.

A CHURCH SITE has been purchased for the mission at Beltsville, being developed by the Rev. William Gunther, Jr.

Churches in Capital Area Hold "Week of Witnessing"

WASHINGTON—The "Week of Witnessing" conducted Feb. 8-15 had a tremendous impact on the national capital, reported Dr. Fred Reissig, executive secretary of the Capital Area Council of Churches. Some 350 churches of 18 denominations participated.

Dr. Arthur S. Flemming, secretary of Health Education and Welfare, was the general chairman. He and Senator Estes Kefauver of Tennessee were hosts at a breakfast for participating clergymen in the Old Supreme Courtroom of the Capitol.

Five United Lutheran churches took part in the week. They were: Luther Place Me-



Breakfast guests on Capitol Hill

Dr. Reissig, Senator Estes Kefauver, Dr. D. Elton Trueblood and Rev. Leopold Bernhard

morial, the Rev. Leopold Bernhard of New York, missionary; Trinity, North Bethesda,

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the Rev. Eugene Gardner of Baltimore Hope, College Park, the Rev. Luke Batdorf of Baltimore; Georgetown, the Rev. Edmund Bieber of Springtown, Pa.; and Our Saviour, the Rev. J. Frank Fife of Baltimore.

Urban Study in Washington

FOURTEEN CHURCHES of three Lutheran bodies (ULCA, ALC and Missouri Synod) have launched a series of meetings for self study and planning in the National Capital Area. The study will involve preparation of census tract overlays and maps showing composite membership of the churches, their Sunday schools and other organizations.

Pastors and leaders of the congregation will hold a workshop to consider the facts gathered in the self-study on May 24 at the University of Maryland. A supper will be served at Hope Church, College Park.

Directing the project is the Rev. John Wagner of Chicago, assistant secretary for Urban Church Planning in the National Lutheran Council. Area chairman is Dr. Otto Reimherr, pastor of Hope Church.

ULC Lay Leader Honored



ROBERT MYERS

MR. ROBERT MYERS, chief actuary of the Social Security Administration and prominent Lutheran layman, has been chosen by the National Civil Service League as one of the ten to career men in the

federal government for 1959.

He was to receive one of the League's annual career service awards in recognition of his competence, efficiency, character and continuity of service.

Mr. Myers is a member of the Board of Pensions of the ULCA, and had a leading role in developing the improved pension system adopted by the church in 1956. He

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3:15—Wreath-laying at grave of founder
3:30—Program of Recognition
Social Hour Following

COME!

COME!

COME!

is a member of St. Luke's Church in Silver Spring, Md.

For almost 24 years Mr. Myers has rendered distinguished service to the Social Security program of the nation. He has been chief actuary since 1947.

MINNESOTA . . .

Continued from page 35

The program was opened by Synod President Bishop who explained the "synod's involvement in education." Dr. Harold H. Lentz spoke for Carthage and Dr. Clemens F. Zeidler for the seminary. Dr. Gould Wickey, executive secretary of the ULC Board of Higher Education, Dr. George L. Lundquist, and Dr. Paul L. Roth were among the other speakers.

CHRIST CHURCH held its first service at Moon Rapids, Minn., on Jan. 18. Mission Developer Thomas Guinn reported an attendance of over 200 in the Spring Lake Park High School.

Pastor Ralph Loges was installed Jan. 18 at the Mt. Olivet, Medicine Lake, and St. Philip's, Parkers Lake, parish by Dr. George McCreary, assistant to synod president.

Synod Convention Calendar

April 6-9

NORTH CAROLINA:

Augsburg Church, Winston-Salem

April 7-10

VIRGINIA: Trinity Church, Newport News

—CHANGES OF PASTORATE—

PITTSBURGH

STUMPF, RAYMOND N. From Emmanuel Church, Prospect, Pa. Retirement.

WAGNER, MARTIN A. To Zion Church, Shannondale, and Bethlehem Church, Ohl, Pa.

SOUTH CAROLINA

DRAFTS, JEFFERSON L. From St. Paul's Church, Pomaria, and Bachman chapel, Prosperity. To Union-Hebron parish, Leesville.

DUNLAP, HUBERT. From Grace-St. Paul's parish, Gilbert. To Colony Church, Newberry.

TEXAS-LOUISIANA

DANIEL, VANCE M. From Our Saviour Church, Albany, Ga. To Grace Church, Harlingen, Tex.

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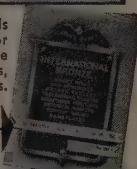
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DECEASED

THE REV. GEORGE BILLY, 55, pastor of Holy Trinity Slovak Church, Little Falls, N. Y., died Dec. 8 at West Winfield, N. Y., of a heart attack.

Pastor Billy was a native of Garfield, N. J., attended Muhlenberg College and graduated from Chicago Seminary, Maywood, Ill.

Before coming to Holy Trinity Church where he served for 24 years, he had been pastor of Slovak-Zion Synod congregations in Gary, Ind., and Blue Island, Ill.

He is survived by his wife, the former Helen Benedict; two sons, Lt. George Billy, Otis Air Base, Falmouth, Mass., and Edward Billy, a student at Wittenberg College; four brothers, the Rev. J. Albert Billy, pastor of Holy Trinity Slovak Church, Northampton, Pa., and Martin, Paul, and Ludwig, Garfield, N. J.; and six sisters, Mrs. Mary Frompkin, Mrs. Anna Katsak, Mrs. Julia Lynch, Mrs. Betty Major, Mrs. Mildred Lombardo, and Mrs. Ruth Bianco.

Funeral services were conducted Dec. 1 by Slovak-Zion Synod President John Zornan, and Pastors Andrew Brndjar, Rudolph Shintay, August Skodacek, and John Shintay.

Burial will be at Holy Trinity Lutheran Cemetery in spring.

THE REV. J. HENRY MEYER, 55, pastor of St. Andrew's Church, San Mateo, Calif., died Feb. 13.

Pastor Meyer was a native of Glen Gardner, N. J., and a graduate of Gettysburg College and Gettysburg Seminary.

Ordained in 1930, he served St. Paul Church, Elizabeth, N. J., was a staff member of the CHEY appeal program from 1940 to 1951, and pastor of the Lutheran Service Center, San Francisco, from 1951-53. He began his ministry at St. Andrew's in 1953.

Surviving are Pastor Meyer's wife, the former Merle Zarfoss, two sisters, and one brother.

Funeral services were conducted Feb. 14 by Dr. J. George Dorn, Dr. Conrad Reisch, the Rev. Edgar Doering, and the Rev. Lloyd Jacobson.

Burial was at Evergreen Cemetery, Gettysburg, Pa.

THE REV. EDGAR EPHRAIM SIEGER, 84, died Feb. 14 at Yeadon, Pa.

Pastor Sieger was a native of Orefield, Pa., and a graduate of Muhlenberg College and Philadelphia Seminary.

He served congregations in Beavertown, Avonmore, and Lykens, Pa. He retired in 1909 for health reasons.

Funeral services were conducted in Allentown Feb. 18 by Dr. Henry J. Pflum. Interment was at Fairview Cemetery, Allentown.

MRS. DOROTHEA MARGARETHA SUMONS, widow of the Rev. Adam C. Sumons, died Feb. 11 at Mount Carmel, Pa. She was 79 years old.

A native of Bridgeport, Ohio, she was married to the Rev. Adam C. Sumons in 1908.

Pastor Sumons, who died in 1942, served parishes in Nova Scotia, Utah, Ohio, and Pennsylvania. He retired as pastor emeritus of Mediator Church, Philadelphia, in 1939.

Funeral services were conducted at Mount Carmel, Feb. 13 by Pastor Robert M. Heiberger, of Mediator Church, Philadelphia.

Interment was in Mt. Zion Cemetery, Wheeling, W. Va. The Rev. Walter J. Drumm conducted the burial service.

THE REV. MAX VOSS, 82, died Jan. 18 at Pembroke, Ontario.

A native of Germany, Pastor Voss came to the United States in 1897 and studied at Dubuque, Iowa. He served a parish in the Wartburg Synod and came to Canada in 1900, where he served congregations at Wiarton, Baden, Hespeler, Eganville, and Pembroke. He was pastor of the Pembroke parish from 1947 to 1958.

Surviving Pastor Voss are his wife, the former Louise Holland Lamers; three sons, Sigmund, Toronto; Helmar, Pembroke; and Armin, Dorval, Quebec; and three daughters, Marie, New York; Mrs. William Horst, Detroit; and Meta, Windsor, Ont.

Interment was at Wiarton, Ontario.

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in conclusion

USUALLY in our office we don't pay much attention to letters from people too timid to sign their names. But one we received is so personal that I don't blame the author for lacking courage to sign it. She is 40, unmarried, has a routine job, "lives in a cheap apartment, eats solitary meals, and longs for the love and companionship of husband and children and a home of her own."

Did you, she asks, "ever attend a wedding or a funeral alone and have no one with whom to share the moment? It's like that all the time for the unmarried woman. She must do everything alone. Oh, she keeps busy—goes to evening classes, attends church meetings, sings in the choir, reads the latest books. But in her heart she knows she is busy because she has to be—no one needs her."

Then she comes to her question. "Why doesn't the church do something?" Her church school, she says, has a mothers' class, a class for women 50 to 70 years old, but nothing for business women of 30 to 40. "Get them working on some projects," she suggests, "and help them meet the unmarried men of the church."

I REMEMBERED this letter when we published a story (Jan. 28) about Lutheran churches in Bergen County, New Jersey, which have an organization for unmarried people of ages 18 to 35. On the "letters page" this week there is a report of a similar group in Schenectady, New York. Maybe there are others, but probably not many.

A cute young blond can usually get her man, if she wants one, although she may not have much but her appearance to offer. Plenty of men and women past 25 would like to marry, but never seem

to meet the right person. Churches have "couple's clubs" for the younger married set and "golden age" groups for the elderly. But there seems to be lack of provision for people in their middle years who have no home life.

Such groups should be interchurch, no doubt, rather than in one congregation alone. They would surely require careful planning, and could not be mere matrimonial agencies, lonely hearts' clubs. Maybe none of the members would marry. But there would be a place to share in useful activities with persons of similar circumstances.

CHURCHES have lots of people to think about. They try to help married people stay married, and help keep their children from becoming delinquents. In the vast impersonality of present-day life, especially in cities, where else can people find anyone who is interested in them as people? If you have your own home and beloved family you can shut out the world at the end of the day's work without much concern. But there are those who can't.

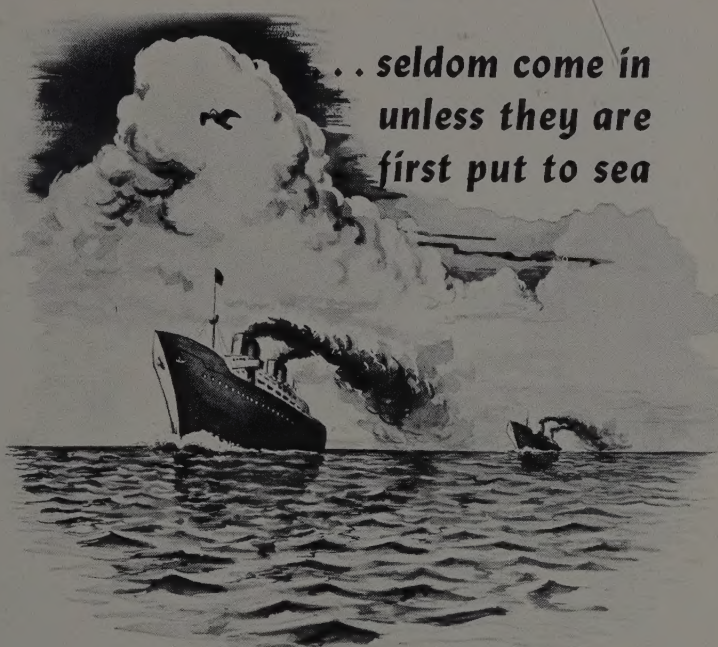
An excellent little book published almost a decade ago was entitled *Love is No Luxury*. As the title implies, we must have love to live. Some strong-minded people who have no families can make a place for themselves by serving others on their own initiative, or maybe they raise cats. There's some love available either way. But maybe not enough.

The church is much in favor of love either the personal or the impersonal variety. Maybe by adding another organization to its long list, it could answer the woman who wrote me and who concluded, "I guess living alone too long has stripped me of the courage to sign my name to this bold letter."

—ELSON RUFF

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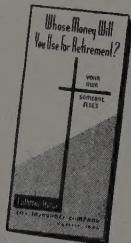
*... seldom come in
unless they are
first put to sea*



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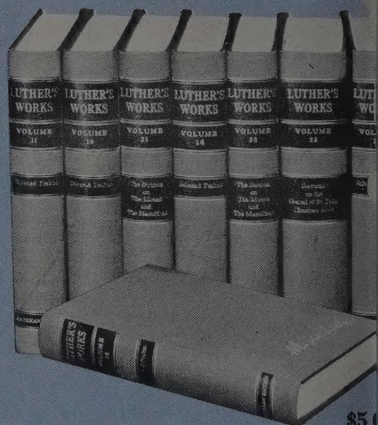
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